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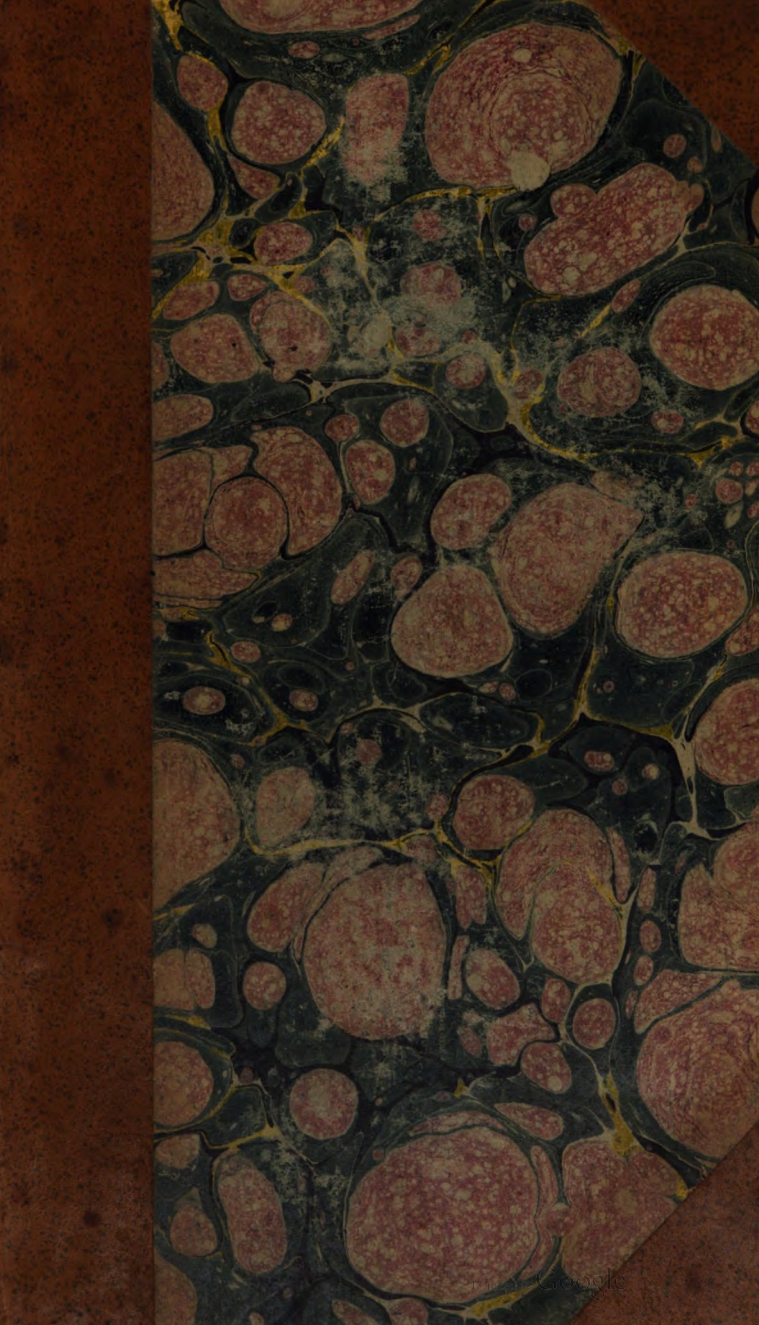
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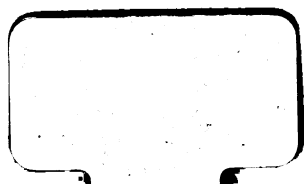
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ON THE EPISTLE FOR SEPTUAGESIMA SUNDAY.

1 COR. ix. 24.

NEAR the city of Corinth, it was the custom to celebrate, at certain seasons, games or spectacles, which all the people of the neighbouring country assembled to view. These games consisted in horse-races, chariot-races, foot-races, and fighting; prizes were distributed to those who excelled in these exercises. It is to these favourite amusements that St. Paul alludes, when he thus writes to the Corinthians: "Know ye not that they which run in a race run all, but one receiveth the prize? So run that ye may obtain."

Many set out to run for the prize, though they well knew that but one could obtain it. They were all urged by the same hope of reaching the goal, but the reward for which they strove was uncertain. It is not thus with "the prize of our high calling in Christ Jesus." "The crown of righteousness which the Lord, the righteous Judge, hath laid up for him who hath fought a good fight, who hath finished his course, who hath kept the faith," is not given to one only, but to "all them that love His appearing*."

* 2 Tim. iv. 8.

Those who purposed to become competitors for the prize in these games, spent much time and labour in the needful preparation. "Every man that striveth for the mastery is temperate in all things." They denied themselves every indulgence which might tend to injure their strength or swiftness. And shall we, whose prize is eternal and imperishable, use less exertion in our endeavours to secure it, than those who contended for the short-lived glory and the fading crown which were the only recompence of their toil? "They do it to obtain a corruptible crown, but we an incorruptible." No, rather "let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us."—Heb. xii. 1. Do we seek for an example? The great Apostle himself affords it. Though he had been endowed with manifold gifts of the Holy Spirit, and favoured with the immediate revelation of the divine will, he considered not that his state was secure—he continued his exertions. He knew that his life was to be one unremitting scene of diligence and earnestness; that his labours were to continue as long as he lived. As, in the spectacles before mentioned, a racer who had once started for the course, stopped not till he had reached the goal, so he, having set out in the Christian race, looked not back till he had finished his course. He strove not, as in an earthly race, for an uncertain reward. He knew in whom he had believed; "I therefore so run, not as uncertainly." He contended for the mastery, not as in an earthly theatre, for the empty applause of the multitude; "So fight I, not as one that beateth the air." He knew himself to be a mortal, subject to human frailty and imperfection; he knew that temperance and watchfulness were necessary to subdue the rebellious inclinations of our fallen nature. He was not so "exalted by the abundance of the revelations" which had been vouchsafed to him, as to

forget the dangers which beset the path of every Christian, and the temptations to which he was hourly exposed, from the adversary of souls, who walketh about as a roaring lion seeking whom he may devour. He remembered the solemn exhortation of his Lord, "Watch and pray, that ye enter not into temptation." In the spirit of that admonition, he framed his life and conversation. "I keep under my body, and bring it into subjection, lest by any means when I have preached to others, I myself should be a cast-away." Did this inspired Apostle then see the necessity of using every exertion, and all watchfulness, and shall we sleep securely and indolently, as though we were sure of obtaining the glorious prize, without making any effort, or denying ourselves any gratification? Do we feel that we have obstacles and hindrances in our way? Let the knowledge of this rouse us to greater diligence. The racers of old thought not of the dangers of the course, but only of the glory of the reward. O let us, who strive for a far more exceeding and eternal weight of glory, not fall short of them! O let not us, who are partakers of "a hope full of immortality," be downcast and dispirited at the impediments we meet with in our endeavours after holiness. The Captain of our Salvation "was made perfect through suffering;" and "was, in all points, tempted like as we are."

"O Lord, raise up (we pray thee) thy power, and come among us, and with great might succour us; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us; through the satisfaction of thy Son, our Lord, to whom, with thee and the Holy Ghost, be honour and glory, world without end. *Amen**."

L. S. R.

ON CONTENTMENT.

“ Cast all your care upon God, for He careth for you.”

OVER-ANXIETY about the things of this world, and want of confidence in God's protecting care, are greatly opposed to the character of the religion we profess; and yet, I fear, we shall find that these are faults of very common occurrence.

We are all too much wrapped up in the vain and perishable things of this world; we forget that here we have no sure abiding place; that we are but strangers and pilgrims in this vale of tears, and that, if we value our happiness either here or hereafter, we must learn to set our affections on things above.

It is owing to our attachment to this world instead of a better, to our love of the creature rather than the Creator, that we feel so deeply the trials and sorrows which are our portion here below.

If we had full confidence in the goodness of our Heavenly Father, and were always to bear in mind, that our afflictions are but for a season, that they are necessary to wean us from this world, and prepare us for another, I think that no murmuring or desponding voice would be heard amongst us. Feeling, as we daily must, our own frailties and imperfections, we should cheerfully and entirely submit to the dispensations of our Heavenly Father. If we are afflicted, it is for wise and merciful ends. In our earthly physicians we place full confidence; and when we are sick we do not refuse a draught, because it is a bitter one, or object to the remedies prescribed, because they are painful. Shall we then have this confidence in a frail and perishable mortal, and refuse it to the great Physician of our souls? He discerns the lurking disease, when we

ourselves are insensible of it; and it is for our cure that he sends us afflictions.

It is, indeed, a *bitter* thing (more especially to the young) to find hopes destroyed, and sanguine wishes disappointed. It is a severe trial to part with those who are as dear to us as our own souls. It is grievous to taste the woes of poverty; and the pains of sickness are hard to bear; but if such be the cup which our Heavenly Father sends us, shall we refuse to drink it? Rather let us say with Eli, "It is the Lord, let him do what seemeth to him good." Let us remember that God ordereth all things for our good, though we cannot always discern it; and that these afflictions which are, in comparison, but for a moment, will, if rightly received, work for us an eternal and exceeding weight of glory; that by them the soul is to be purified, as silver is purified by the fire.

" By love directed, and in mercy meant,
Are trials suffered, and afflictions sent,
To stem impetuous passion's furious tide,
And curb the insolence of prosp'rous pride.
To wean from earth, and bid our wishes soar
To that bless'd clime where pain shall be no more;
Where wearied virtue shall for refuge fly,
And every tear be wip'd from every eye."

We should always endeavour to desire *nothing* too earnestly; and, if what we deem blessings are denied to our wishes and our prayers, let us be firmly convinced that what we desire is not for our good, and therefore He who loveth us as a father loveth his own children, in mercy refuses to grant our unwise wishes.

We are all of us very ready, I believe, to *express* our agreement with the sentiments above mentioned, to *acknowledge* the duty of submission to God's will, and to *say* that "All is for the best;" but are we equally ready to *act up* to what we say? I fear not. And yet, without this, our acknowledgment of these truths is of but little use. Let us then make it our

prayer and our endeavour to be meek, resigned, and patient, and we shall find the Hand that wounds us has power to heal us. It is chiefly in the hour of adversity that the godly man discovers the all-consoling power of religion. Affliction only brings him into closer communion with his God. The worldly man, overtaken unexpectedly by misfortune, sinks overwhelmed with despair, but the Christian, in the hour of distress, knows that he has a Father in Heaven who will never forsake him; One ever ready to succour and defend him; who has promised that "as is our day, so shall our strength be."

Religion is, by many, supposed to be a gloomy thing; they think it makes the young and healthy melancholy, and therefore consider it fit only for the old and sickly; but greatly do they err who think thus. In prosperity religion fills the soul with joy and thankfulness; and in adversity, when there is no enlivening ray to brighten the prospect, when all is dark and gloomy, and the pleasures of this world have ceased to charm, it makes its disciples serene and resigned; and, when the first bitterness of grief is past, contented and cheerful.

Never, then, let us murmur at our afflictions, or rebel against the chastisements of God, lest He should send us severe trials, seeing that the present ones have not produced the purpose for which they were sent. Let us beware that we provoke not God to measure His goodness by our deserts. The sense of God's infinite and unmerited mercy *should* make us truly thankful; and the remembrance of the many blessings we enjoy, *should* teach us to check the *first* murmuring, the *first* discontented thought. To those of a naturally desponding disposition, this task will, of course, be far more difficult than to those who possess high and lively spirits; but let the weak Christian remember, that if he earnestly seek for strength, it will be granted according to his

need; and that He who knows the secrets of all hearts, sees how hard the struggle is, and "He who seeth in secret, himself will reward openly."

T. E.

CAPTAIN GREGG AND HIS DOG.

Soon after the British and Indians, under General St. Leger, raised the siege of Fort Schugler, so bravely defended by General Gainsvoort, Captain Gregg, of the New York Line, obtained permission to hunt, accompanied by a brother officer. They were successful in the expedition, and were returning with a load of fresh provisions, of which the fort had a long time been destitute, when they were suddenly fired upon by an ambush of Indians. Both the officers were wounded, and the Indians coming up, knocked them down with a tomahawk, and scalped them, as their horrible manner is when they have time, from the forehead to the back of the neck, leaving only a couple of small locks of hair by the side of the ears. Captain Gregg wore his hair tied as a club, by means of which they took off the scalp, after having passed the knife entirely round the head. In describing the operation, he said he felt as if molten lead were poured upon him; yet he had the hardihood to be perfectly still, suppressing even his breath, lest his enemies should discover that life was in him; and the Indians, very naturally supposing their cruel work had been fatal, departed. After lying in this situation some time, he felt his burning head touched gently and tenderly, and he immediately conjectured it was his favourite dog, which had accompanied him to the chace, and ran away at the first approach of the Indians.

"Never," said he, "shall I forget how soothing the cool tongue of the faithful creature felt at that dreadful moment." Supposing, by the fearlessness

of the animal, that the Indians had gone, he raised his head with difficulty, and looked around him. His brother officer lay dead near him; and his favourite spaniel, after a few indications of anxious sympathy, disappeared in the woods.

On attempting to rise, Captain Gregg found that he was wounded near the back-bone by a musket-shot, and was severely bruised on the forehead by the stroke of the tomahawk. The Indians always consider the blow of the tomahawk across the forehead as immediate death; and it would inevitably have put a sudden end to the suffering of the unfortunate officer, had not the cocked hat which he wore taken the principal weight of the stroke. However, alone and mangled as he was, he had no hopes of life. Having resigned himself to die, he crawled as well as he was able to his dead companion, and opening his waistcoat, he laid his throbbing head on his soft warm bosom, for the sticks and stones among which he lay were torture to him.

But here his faithful dog had not forgotten him. The officers at Fort Schugler had already begun to entertain fears for the safety of the hunters, and were anxiously on the look out for their return, when Tray was seen issuing from the wood, panting with eagerness and fatigue. "They are coming, for there is the dog!" was the universal exclamation. But their anxious eyes were bent towards the wood in vain; their friends did not appear; and the spaniel, by whining, crouching, going to and fro, and looking up in the most supplicating manner, plainly indicated that something serious had befallen them. A detachment was immediately ordered to follow him. The faithful creature guided them to the scene just described, often returning from a rapid race to reproach their unavoidable delay. Captain G. was found resting on the bosom of the dead officer. One was committed to the earth, and the other, under the care of the surgeon, borne carefully to the fort.

Eight weeks after this, during which time the capture of Burgoyne had taken place, General Dearborn returned from the scenes of Saratoga to Albany, where he heard the story, just as we have related it, from the lips of Captain Gregg. The dog the meanwhile sat gravely at his side, looking wistfully in his face, as if conscious he was the hero of the tale. "Well," said General D., "I suppose you cannot be induced to part with him?" "No," replied he, "not till I part with life. He shall never want for a friend till my bones are in the dust." The dog wagged his tail, put his paw upon his master's foot, and nestled closely to his side.

American Paper.

JEHU'S ZEAL,

(Suggesting a question for self-examination.)

2 KINGS x. 31.

JEHU was ready enough to pull down the altar of Baal, and to shew his zeal for the Lord, by severity towards the idolatrous priests; nevertheless he followed the steps of Jeroboam, the son of Nebat, in personal guiltiness: thus proving that his heart was not right in the sight of God, however he might deceive himself and his fellow-creatures, by his apparent zeal. We are taught an important lesson by his example. It is very easy to break down an altar, to slay the worshippers of Baal, that is, to declaim against sin, and to rebuke and punish it in our neighbours, and to speak loudly against their errors in opinion and doctrine. But, in addition to this, let us ask ourselves, "when the lust of the flesh, the lust of the eyes, or the pride of life" are to be sacrificed,—when we are called to painful duty in our own persons, to mental or bodily suffering,

—when we are required to part with what is dear to us as a right hand or a right eye, or even when we have no extraordinary calls to obedience,—when we are only to govern our tempers, and to guard against our own errors, and to go on in a quiet, regular, silent course of diligence and self-denial—are we equally zealous then to perform our duty? Do we then find it equally easy to glorify the Lord of Hosts; trusting that our Father, “who seeth in secret will reward us openly?” M. B. A.

QUESTIONS ON THE NEW TESTAMENT.

ST. MATTHEW, Chap. iv. to ver. 12.

(Continued from page 412.)

WHITHER did Jesus go after his baptism?

Into the wilderness.

Through whose leading did he go into the wilderness?

He was led by the Spirit.

Who is meant by “The Spirit?”

The Holy Spirit of God.

By whom was he tempted?

By the Devil.

Who is the Devil?

The chief of the wicked fallen angels.

In what part of Scripture are we warned to guard against his temptations?

In Ephes. iv. 27; Ephes. vi, 11, 12; 1 Pet. v. 8, 9; and many other places.

Where do we first hear of him?

In the third chapter of Genesis.

In what part of Scripture is he called “The old serpent?”

Revel. xii. 9.

How did the Devil injure our first parents?

By prevailing upon them to disobey God.

Through what weakness in the woman did he gain his end?

Through the lust of the eye, and the pride of life. "She saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise."

In what principal virtue was Eve deficient?

In Faith. She doubted the word of God when it was contradicted by Satan.

When are we guilty of the same sin?

When we believe Satan rather than God, and thus give way to the temptations of sin, instead of obeying the commandments of God.

What sort of advantage did the Devil promise to Eve?

That she should be wise above her nature, even as a god, knowing good and evil.

What promise was given, at the fall, respecting our Saviour?

That "the seed of the woman should bruise the serpent's head."

Through what appetite, do we read, in this fourth chapter of St. Matthew, that Christ was first tempted?

By hunger.

How did he resist the temptation?

By referring to a text of Scripture.

What text did he quote?

Deuteronomy viii. 3.—"Man doth not live by bread alone, but by every word that proceedeth out of the mouth of God."

How does the Devil tempt men in these days?

By putting evil thoughts into their hearts, and thus leading them to commit evil actions. He tempts them by means of the pomps and vanities of the world, and the sinful lusts of the flesh.

When did we promise to renounce the world, the flesh, and the Devil?

At our baptism.

How must we find help to enable us to do this?

By diligent prayer, and a constant use of the means of grace.

Where are we taught that we cannot do it of ourselves?

In 2 Cor. iii. 5., and abundance of other places.

How may we be tempted after the likeness of the first temptation wherewith Christ was tempted?

When an opportunity offers to satisfy our wants, or to better our condition, by unlawful methods.

Where have we a promise of sufficient supply for our daily needs?

In Matt. vi. 33, 34.

Where are we warned against over carefulness and anxiety?

In Matt. vi. 24, 25.

What passage of the New Testament enjoins us to labour for our necessities?

"If any man will not work, neither shall he eat."
1 Thess. iii. 10.

What was the second temptation, and how did the Devil enforce his assault?

Matt. iv. 5, 6.

What may we learn from Satan's perversion of Scripture?

That we may wrest it to our own destruction.

How would Christ have sinned by yielding to the temptation?

By presuming upon God's special protection, when not in the way of duty. The promise really given is, "God will keep thee *in all thy ways*." Satan left out the most important part.

How do men fall into this sin?

By carelessly and needlessly running into temptation or danger.

What has Christ taught us to pray concerning temptation?

"Lead us not into temptation."

How do we know that all temptations may be overcome?

1 Cor. x. 13.

What is required of Christians to prevent their falling into temptation?

Watchfulness and prayer.

In what words does St. Paul inculcate caution against presumption?

"Let him that thinketh he standeth take heed lest he fall."—1 Cor. x. 12.

What was the third temptation?

The ambition of riches and power. Matt. iv. 8, 9.

To what sin does ambition incline men?

To forsake God for worldly gain.

With what words did our Lord silence the Tempter?

"It is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve."

On what occasion were they originally spoken?

In the wilderness, by Moses to the Israelites.—Deut. vi. 13.

How does Satan tempt us to worship him?

By offering us increase of happiness at the expence of God's favour.

Why are his offers deceitful?

Because there is no peace to the wicked: and the wages of sin is death.

Where do we learn that we must choose between the service of God and the service of the Devil?

"Ye cannot serve God and Mammon."

Why is the worship of God more profitable to us than the richest treasures of the world?

Because "the gift of God is eternal life;" and he can destroy both body and soul in hell; but earthly advantages are temporal.

What followed after our Lord's last resistance?

The Devil left him.

What passage of St. James is illustrated by the flight of Satan ?

“ Resist the Devil, and he will flee from you.”

Who came to minister to our Lord, and to supply his wants ?

Angels.

Where do we read of the business of the angels towards men ?

Hebrews i. 14.

Through which three passions of human nature was Christ tempted ?

Sensuality, presumption, and ambition.

What may we learn from the circumstance of angels coming and ministering to our Lord ?

That temptation, resisted, will bring down God's blessing ; and that He will really supply those wants which Satan falsely promised to supply.

What season is set apart, by our church, in remembrance of the temptation in the wilderness ?

The six weeks of Lent.

M. B. A.

AMERICAN TEMPERANCE SOCIETY.

WE have already, in our November Number, page 521, given the extract from a speech made at a meeting of an American Temperance Society, with which a correspondent has just favoured us. We do most fully believe that those who have left off the use of spirituous liquors will find themselves the better for it ; and that some of the hardest fellows that the world has produced are those who have never known what spirit drinking meant. It seems that great exertions are making in America to get rid of this destructive habit, and great success seems to have attended these exertions ; those who have given up spirits entirely being of course much richer

for it, and declaring themselves to be more healthy, and more happy. It is a grievous thing to think of, that the poor people in England should take to drinking spirits instead of wholesome beer. A little beer will not hurt them; beer-drinking is bad enough if carried to excess; and, as to the nourishment of beer, the same money would go ten times as far in food, either meat or bread; yes, ten times as far; and the less a person drinks, whilst eating, the more nourishment he will get out of his food;—still a draught of beer will not hurt a man, but gin-drinking will ruin him.

V.

THE WORLDLY MAN AND THE CHRISTIAN PILGRIM.

- W.* "PILGRIM, stay! thy way is weary;
Rest awhile; life's sad and dreary."
- P.* "Onward I haste!" the Pilgrim cries;
"My home I seek above the skies.
Nor can I rest, and hope to find
Aught upon earth to stay the mind.
The winds may rage, the tempests blow,
Chill blasts assail my life below,
Mists may rise, and clouds may dark'n,
Yet to a heav'nly voice I'll heark'n.
This is the sound that glads my ear,
And drives away all doubt, all fear:
It cheers me as I onward go,
And soothes me in the hour of woe."
- W.* "Yet, Pilgrim, though thy high behest
Urges thee onward to thy rest,
The earthly frame must needs repose,
Nor toil unceasing till its close."
- P.* "Tho' Pilgrim here, a rest is giv'n,
'Tis found on earth, 'tis sent from Heav'n,
Centred in peace;—this rest I find
Proceeding from th' eternal mind;
Uniting earth with heav'n above,
The source of joy, of hope, of love.
Repose is *here*, in One all-seeing,
In whom I live and have my being,
Till earthly visions take their flight,
Their darkness quench'd in endless light."
- A. F. R.

JUDGE NOT THAT YE BE NOT JUDGED.

THERE are few things to which we are more inclined than to judge one another; few, I fear, to which we are less disposed than to self-condemnation. Ever ready to discern the mote which is in our brother's eye, we are too often fatally blind to the beam which is in our own eye, and, in spite of our Saviour's command, we continue to judge, as if we never expected to be judged ourselves. How frequently, after returning from church, do we say, that "it would be well for some of our friends if they had attended to the sermon,"—instead of applying the warning truths to our own sinful hearts! Does any particular passage in a book strike us? We directly think how exactly it is suited to some other person's case, and but rarely do we allow our conscience to be heard, when it says "Thou art the man."

"Judge not, that ye be not judged," says our blessed Lord, "for with what measure ye mete, it shall be measured to you again."

It would, indeed, be well for the eternal salvation of our souls, were we to scrutinise our *own* actions as strictly as we do those of our brethren. Were we to try ourselves by as severe a rule as we do them, we should have less cause to fear that day when the secrets of all hearts will be opened. "Judge, therefore, yourselves, brethren," says St. Paul, "that ye be not judged of the Lord." Our time on earth is short, and was given us that we might, through God's grace, be prepared for a better world. Well would it be to employ the time allotted to us for that purpose, rather than in criticising and censuring those around us.

If our neighbour's sins appear so odious in our eyes, let us endeavour to shew our hatred of them by striving strenuously to avoid such in ourselves.

It is a rule in the law of our land to believe a person innocent, unless we have *proof positive* of his guilt; let us be guided by the same excellent principle, and always *think* and *speak* well of one another, until we are *compelled* to the contrary. We cannot always judge of a man's motives. The Great Searcher knows all those.

I have yet a few words more to say on this subject. Whenever we see any of our friends in affliction, we are too apt to consider that it is a visitation on them for their sins; but in so doing we err greatly. How did our Saviour reprove those of his disciples who came to tell him of the death of some Galileans, owing to the falling of the tower of Siloam, considering it a judgment from Heaven on them:—"Think ye that they on whom the tower of Siloam fell were sinners above all the Galileans? I tell you nay; but except ye repent, ye shall all likewise perish." Our Heavenly Father often afflicts the wisest and the best of us, to wean us from this world, and to teach us to set our affections on things above. "Whom the Lord loveth he chasteneth, and purgeth every son whom he receiveth." Remember how the patient Job was tried; and how the faith of Abraham was proved. Let us then not judge others, or take a pleasure in exposing their sins, and attributing their afflictions to the anger of God.

Whilst, however, we endeavour to avoid this self-deception, which blinds us to our own state; and whilst we abhor that unchristian spirit which delights in thinking ill and speaking ill of others; we must take care that this candour be not in itself a sin, and one that often arises from a want of that firmness of principle, which leads us at once to feel the distinction between right and wrong. We must not in others, any more than in ourselves, call evil good, and good evil.

A. A. S.

EXECUTION AT JERSEY.

It seems that an execution has not taken place in the island of Jersey for the last nineteen years, until a short time ago, when a criminal suffered this last punishment of the law. His dying words were these, in which he addressed the assembled crowd in a clear and impressive tone of voice:—

“ You see in me the effect of bad education and example; from early youth I have been addicted to intemperance; my duty towards God was never pointed out to me—therefore I beseech all of you who are assembled here to witness my fate, to avoid bad company, drinking spirits, and vicious habits. I exhort young people not to violate the Sabbath, but to frequent church, and attend to their religious duties; and I fervently pray God to have mercy on my soul.”—*Jersey British Press, Oct. 6.*

ACCIDENT FROM GUNPOWDER.

WE give the following extract from a newspaper, as a caution to persons to be very careful how they meddle with gunpowder, without properly understanding the danger against which they ought to guard.

“ Another instance of the folly and danger resulting from the practice of allowing children to handle gunpowder occurred at Gargunnoch. A young girl, of ten or eleven years of age, who resides with her grandmother, was in the act of kindling the fire; and, for the purpose of expediting the process, she climbed to the top of a cupboard, where a flask lay, containing nearly half a pound of gunpowder, and took it to the fire-place. She then began to sprinkle a little powder on the fire, which, of course, ignited, and communicating with the powder in the flask, the whole exploded, scorching the girl in a dreadful manner. She, however, did not suffer alone; her brother, a boy between eight and nine years old, was

sitting by her, putting on his clothes, which were literally burned off him. He, too, is much scorched, but the girl is scarcely expected to recover."—*Stirling Journal*.

A serious accident lately happened to a young gentleman at Chatham, from a cause very similar to the above: he was sprinkling a little gunpowder from a flask on some fire, without seeming to be aware that, whilst the powder is passing from the flask to the fire, there is a train of gunpowder between the two, so that the large quantity in the flask will be fired, when only a very small sprinkling is intended to be used. This accident has frequently happened to gentlemen, whilst loading their guns, a spark of fire having been left at the bottom of the gun. On this account, many sportsmen load from a little measure, or kind of thimble, which is separated from the flask; in which case, if this accident happens, a small quantity of powder only is fired.

V.

ON NURSING.

MR. EDITOR,

Good nursing is a matter of such importance, in all ranks of society, that perhaps you will not object to lay before your readers the following extract from a work entitled, "Suggestions for alleviating the sufferings of the Sick*," in addition to what you have already given from the same book.

S. W.

HINTS ON NURSING.

"The comfort, and, perhaps, the life of patients is often, humanly speaking, more in the hands and at the mercy of the nurse than of the physician, or even of the disease. Her duty is made up of *little offices*, which make the comfort or the pain of the sick person, according as they are performed. No one who has not suffered from sickness, can understand how much the comfort of patients depends upon

* Price 3s.

little things; and a nurse must endeavour to find out *what they like*, without always asking questions; attending as much to the ease of their minds as of their bodies.

“For well sustaining the post of ‘Nurse,’ nothing less than being a good Christian can suffice; the self-command, self-denial, compassion, and humility that best qualify for it, are vainly attempted to be learned in any other school than that of the Gospel. When the irritation of voice or manner, often unavoidably produced by illness, gives pain to the nurse, she must act under St. Paul’s directions, and ‘bear it, as doing service unto the Lord, and not unto men, with singleness of heart.’ She must shew no eagerness to justify herself. She must speak mildly, though not lightly; good-humouredly, though not unfeelingly.

“A tearful or melancholy countenance has, in itself, a depressing effect; and a steady cheerful temper of mind and manner, is almost as important a requisite in a nurse, as tenderness and affection.

“In a sick room it is better, if the patient be awake, to speak distinctly, though quietly, and not to whisper, which only makes him stretch his attention, or ask what is said. If you read, let it be rather loud, slow, and distinct. Do not talk to the patient unless he wishes it. Put a lump or two of coal on the fire now and then with your hand, to avoid the noise and bustle of “making it up” when low.

“Do not wear creaking shoes, or rustling garments, nor have any loose pins or needles about you. When sewing, and called off in a hurry, do not let your needles drop on the floor, or stick them on your sleeve, &c. while assisting the patient. Many serious accidents have occurred from this sort of carelessness. Never let any hurry to attend a sick mother induce you to lay down an infant on an easy chair—a thing repeatedly done, with great danger to the child.

“Attend to *yourself* for the sake of the patient;

avoid all heating food or liquors; fatigue (especially sitting up at night) is feverish work in itself, and, therefore, do not take that which is likely to add to it. A saline draught, or soda water, or a walk in fresh air, will be often found refreshing and useful.

“ Keep things in their places, that you may have them ready when wanted.

“ When the patient is asleep, or should be very quiet, put a piece of paper or goose quill through the key-hole of the door, that those out of the room may see the signal, and not attempt to come in.

“ Do not ask the patient what he will like, but make his broth or gruel, and bring it to him ready to be taken when it is proper time, or when he seems inclined to eat. He might often turn with disgust from the *thoughts* of a mess, which if he *saw* looking nice and tempting, he might relish; and never urge a patient to eat when he feels no appetite, for all that he takes in that state will do him harm.

“ Never be in a bustle, or walk about the room more than you can help, or want to be always doing something for the patient. At the same time, it must always be remembered, that sick persons often lose the power of even expressing their wants; and a good nurse will watch her opportunities for assisting, always being ready to do what is required, and finding out when the sufferer would rather be let alone.

“ It is highly important to the tranquillity and comfort of a sick person, that he should be *believed*, and that what he says should be done directly, even though he should complain of a smell that no one else perceives, or of a noise that no one else hears. He may, very probably, have a quicker perception of those things than his attendants, and it is irritating to his feelings to see that the sitter-by thinks him fanciful.

“ Lastly, one most important office of friendship

to a sick person, is to endeavour to remove all that obstructs the exercise of faith, hope, and prayer; to encourage him to look with confidence for that divine support, graciously promised to the sick and needy, and to make a free access to consolation."

S. W.

QUESTION ON PREACHING.

SIR,

As I have some confidence in your opinion, I should be very glad if you would tell me, whether it is not wrong doctrine to set the SON above the FATHER in our notions of religion? I cannot help thinking that I have seen lately something like an attempt to do this in the pulpit, and this from a clergyman who seems greatly in earnest, and who appears to be a laborious and studious man, and likely therefore to understand the doctrines of Scripture better than I do. Still I cannot help feeling some sort of distrust here, and I shall be very glad of your opinion.

I am, Sir,

Your constant reader,

Z. X.

We do not profess to discuss disputed points of divinity, still less to sit in judgment on the teachers of religion:—but the answer to the question of Z. X. is quite clear and plain. Certainly to set the Son *above* the Father must be wrong. We cannot, however, help thinking, that Z. X. must have misunderstood the preacher, as we are not aware that there are any persons, either in our church, or among our dissenting brethren, who hold that the Son is above the Father. The Scriptures say, "I and the Father are one." And our church, in describing the Son in his *divine* nature, considers him to be *equal* to the Father;—whilst in his *human* nature he is *inferior* to the Father. Christ took upon himself the form of man, and came into this

world in the nature of man, and suffered as man.—Considered in this light, Christ is inferior to the Father. But then the divine nature of Christ was not gone; and, in that sense, he was *equal* to the Father. Our church states this doctrine in few words, in the Athanasian creed, where she asserts that Christ “is *equal* to the Father, as touching his *Godhead*, and *inferior* to the Father as touching his *mankhood*.”

These will be called high doctrines; and considered as very difficult, and by some, perhaps, thought very unnecessary. It certainly is difficult to understand *how* the divine and human nature in Jesus Christ are united together; but it is not at all difficult to understand that they *may* be so; and it is on the authority of Scripture that we declare that they *are* so. We are to receive this doctrine simply by faith. And in truth, it is of the highest importance that we do receive it, for with it are connected those great truths on which our hopes of salvation depend. These truths run through the whole of the New Testament, and are mixed up with all the services of our church.

As there is much mystery in the great doctrine of the Trinity, many persons, declaring that they cannot comprehend it, are inclined to consider it as a mere speculative doctrine, with which they have no concern. Now it is not pretended that we can understand the particular nature of the union of the divine persons, neither is it necessary; yet there is a sense in which it is necessary that we should receive it, and this we can do without in the least attempting to dive into hidden mysteries. In truth, whoever is in earnest as to his own personal religious security, sees that he has occasion constantly to offer up his prayers and his thanksgivings to the Almighty, in that very three-fold character in which our church directs us to worship him,—as God the *Father*, the *Maker* and *Preserver* of all things:—as God the

Son, the Redeemer of mankind;—and, as God the *Holy Ghost*, the Sanctifier of his people. It is very easy to use these words, and very common, it is to be feared, to pass over them as mere words; yet no words can point out a doctrine of more importance: let us so consider them whenever we offer them up. At the beginning of the Litany, for instance, when we speak to God as our FATHER, we ought to pause and meditate upon his goodness to us in first forming us, and then preserving us in the midst of all the dangers to which we are exposed. Here is a subject for solemn and thankful contemplation.—When we address the SON, we are to meditate on the redemption of mankind, and to consider our own personal concern in the salvation which is thus purchased for us, asking ourselves whether we have truly repented of our sins, and whether we are really looking for pardon solely to Christ, who died to blot them out?—Then when we address the HOLY SPIRIT, the third person, we should see and feel the need we have of his sanctifying help, to fill our hearts with that “holiness, without which no man shall see the Lord.”

Now, as no one has kept the whole law of God, we all stand as guilty before God, “the Scriptures have concluded all under sin;” it is through the Redemption of Christ alone that a way of pardon is opened; and we cannot therefore wonder, that a Christian service, like that of our church, should be full of the subject of *Redemption*; and that, whilst we bless God “for our creation, preservation, and all the blessings of this life,” we should bless Him “above *all*, for his inestimable love in the redemption of the world by our Lord Jesus Christ;” and, as this is the manner of our church, we are to expect that it should also be the manner of the teachers in that church.

We are inclined to believe that Z. X. must have misunderstood the preacher to whom he alludes,

and that he was not attempting to set the Son above the Father; but, according to the language of our church, to set forth the blessings of *Redemption* as "above all" blessings; as on these alone our hopes of *eternal Salvation* depend. V.

THE TRANSFIGURATION.

'Tis good to dwell, O Lord, with Thee,
Upon the mountain's height;
And all Thy grace and glory see,
In beams of heav'nly light.

'Tis good to dwell before Thy throne,
And hear the tuneful lyres
Of those who make Thy mercies known,
Among celestial choirs.

'Tis good to seek Thy house of pray'r,
Where all Thy people meet,
And there with gladsome hearts declare
Thy love, with praises sweet.

'Tis good to wait where Thou wilt come,
With heav'nly bread and wine,
Till we shall reach that tranquil home,
Where all in glory shine.

J. B. C.

FROM BENSON'S HULSEAN LECTURES, 1820.

LECTURE X. p. 256.

WE may read in the ruin of Jerusalem a warning to beware of Jerusalem's sins. The woe was indeed for her, and for her inhabitants alone; but the moral is for us and for our children for ever. For what were the Jews? A nation. So are we. A nation to whom the oracles of God were committed. Why so are we. A nation who had every means afforded to them of improving the gift. And so have we. A nation who neglected to improve the

gift unto their own salvation, and were therefore visited, in vengeance, with calamity and death. And so also may we be visited, unless we cease from their sins. They despised the religion and person of Jesus; they would none of his counsel; and they obeyed none of his commandments; and they gave no heed unto his words, and no reverence unto his name. They rejected and crucified the Lord of life, and filled up the measure of their forefathers' iniquity, and behold they are driven as wanderers over the face of the whole earth. Sins like theirs may be done in every age; and sufferings like theirs may fall upon any nation. To despise the religion and the person of the Son of God, to deny His divinity, to forget His laws, to hate His followers, and to crucify the Son of God afresh in the wickedness of our lives, are crimes which are confined to no rank, or station, or country; and it is always in the will of a Holy, and the power of an Almighty God, to punish the evil doers for the evil they have done. What merit hath the Gentile more than the Jew? Jerusalem was the chosen seat, and the Jews the chosen people of God; and I never think of the glory of their descent and their election, without feeling for them the reverence which is due to an elder brother in the faith. I never meet with one of these monuments of God's indignation and wrath, walking in loneliness through the streets and multitudes of a mighty population, without turning my mind instinctively to the words and warnings of St. Paul, (Rom. xi. 21, 22, and 20). If God spared not the natural branches, take heed, lest he also spare not thee. Behold, therefore, the goodness and severity of God; on them which fell, severity; but towards thee, goodness, if thou continue in his goodness; otherwise thou also shalt be cut off.—“For because of unbelief they were broken off, and thou standest by faith. Be not therefore high-minded, but fear.”

PIETY OF KING EDWARD THE SIXTH.

At the coronation of Edward the Sixth, when the three swords for the three kingdoms were brought to be carried before him, he observed that there was one yet wanting, and called for the *Bible*: "That," said he, "is the sword of the Spirit, and ought in all right to govern us, who use them for the people's safety, by God's appointment. Without that sword we are nothing; we can do nothing. From that we are what we are this day: we receive whatsoever it is that we at this present do assume. Under that we ought to live, to fight, to govern the people, and to perform all our affairs. From that alone we obtain all power, virtue, grace, salvation, and whatsoever we have of divine strength."—*Southey's History of the Church.*

ANECDOTE OF A NEWFOUNDLAND DOG, AND CAUTION TO PARENTS AND NURSES.

SOME time ago, a child was walking out with the maid-servant in St. George's-square, Edinburgh, and was throwing a ball before it, which happened to run into the middle of the street, and the child followed it. The servant just then happened to meet some one with whom she stopped to converse, and at the same moment a carriage came quickly round the corner of the square, towards the child. A large Newfoundland dog, which was lying upon the pavement, darted forward, seized the child by the clothes, and laid it safely down at the feet of the servant.—*Edinburgh Star.*

We have introduced the above anecdote, not only for the sake of shewing the sagacity and the faithfulness of the Newfoundland dog; but as a

caution to all who have the care of children, against allowing them to play in the middle of the streets, or in any way to put themselves into the midst of the danger to which they must be, in such a situation, exposed. We have lately seen and heard of so many accidents, which have befallen children from getting into the way of carriages in the midst of streets, that we cannot help reminding parents and nurses of the danger of it; and what must be their feelings if, through their inattention, a child should lose its life or its limbs? We trust that this hint will not be thrown away. V.

RECEIPT FOR A SPRAINED ANGLE.

BRUISE some lumps of camphor in a mortar, and make a poultice by mixing them with the white of an egg; add a few drops of sweet oil. Apply the poultice instantly, and renew it when dry. Keep the angle in perfect rest. *Sent by A. F. N.*

THE VALLISNERIA.

THERE is an aquatic plant called the vallisneria, the flower is seen on the top of the water. Now on rivers where this flower is found, sometimes the tide coming in suddenly, raises the river several feet higher than it was before, so that we should naturally expect to see the flowers disappear and be destroyed. But it is not so; the flowers still are seen at the top of the water. Now how is this contrived? The truth is, that the stem of the flower is formed like a cork-screw, and, when the water rises, the screw stretches itself out; and it has the

power of doing this to such an extent, as always to keep above the water.

It is impossible to turn our thoughts to a single flower that blows, without observing that there must have been a wonder-working hand engaged in forming it.

We well know in how wonderful a manner the body of man is formed, and of every animal besides; how every bone and joint and muscle is suited to the wants and necessities of its possessor; but, in the lower works of creation, we are apt to think, as they are of less importance, that less care has been employed in their formation. But on examination we find, that the very smallest flower that we behold, and even those which we cannot see without the help of a microscope, are all formed in a manner exactly suited to the situation which they are to occupy. This is what some people call a beautiful provision of nature. If *nature* means something different from the *Creator* of all things, to say that *nature* makes a thing really means nothing. Without, however, disputing about terms, it is a most delightful consideration to think and to know, that there is nothing created in the world, however small, or however apparently trifling, that is not made with a contrivance and skill far beyond the power of the mind of man to invent, or the hand of man to execute. When we look at these things, we cannot wonder that David should describe that man as devoid of reason who could say, even in his heart, that there was no God. Whichever way we turn our eyes, whether we look up to what we think the greatest works of our Creator, or look down to the lowest, there is still the same wise care, and the same benevolent contrivance. To the Being who formed these things, great and little are both alike. We are ready to acknowledge the hand of God in the great works of creation, or in the great events of life, and to fancy that the smaller things are, as

it were, below his notice. In looking, however, at the works of creation, we see that nothing is too great and nothing too small to engage his care; and the Scriptures teach us the very same truth, when our Lord says, "The hairs of your head are all numbered." We see by this expression, that the very smallest concern of man is known to God; and every plant and flower is formed with such curious contrivance, that the art of man can form nothing to equal it in the beauty of its colour, or its form. The splendour of Solomon, his ivory thrones, his costly decorations, all the glory and all the embellishments which the art of man could give, were far surpassed by the beautiful workmanship to be found in a lily of the field. Our Saviour has taught us to what conclusion we are to come when we thus behold the works of God—"If God so clothe the grass of the field, shall he not much more clothe you?" If such power and such goodness be bestowed on the smallest of the works of God, shall he not still more guard and protect his own *people*? We see that his care is over every thing that he has formed; and we may therefore confidently look to Him, and trust to His help in every scene and every circumstance of life. His mercies are over all His works, and "He will never leave nor forsake" His people, who strive to walk in His ways, who trust themselves to His guidance, and who seek for His help.

V.

JAMES THE GROOM.

JAMES had defended his master, who was attacked on the road, and who would have been murdered but for James's bravery. For this service, his master gave him a well-filled purse. James, with grateful tears, thanked his master, and said, "his gift should be well bestowed; that he would not

spend sixpence upon himself, but save it for his dear grandmother, for she had spent all she could upon him. From an infant orphan she had given him school-learning, and taught him some good rules, which, he trusted, he never should forget." His master desired to hear what these rules were. James, well pleased, repeated the following few short rules:—

"I was to fear God, and honour the king.

"Never to shun death in a good cause, nor hazard life in a bad one."

"To serve my superiors with fidelity; to treat my equals with kindness, and my inferiors with humanity.

"Never to do evil upon the idea that good may come of it.

"Never to let the sun go down on my wrath; but to do unto others what I would they should do unto me."

"These rules she made me repeat till I could say them by heart; when, patting my head, she said, 'my poor boy, remember these lessons; the last rule will keep you right; for it is, as our Saviour has told us, the substance of all the teaching of the law and the prophets; and a true Christian, whilst he trusts to the promises of the Gospel, will ever seek to live by the rules of the law.'"

If the *Cottage Visitor* will give James's rules a place in his valuable work, I may, at a future day, send an account of James's marriage to an excellent young woman, in his own station of life, and how they lived with his good grandmother, whose latter days were made happy by their duty and attentions.

S. S. P.

CHLORET OF LIME.

WHERE there is infectious fever, a table spoonful of the chloret of lime, dissolved in a quart of water

and sprinkled about the room, and on the bed-clothes, will purify the air, and counteract the danger of its spreading.

A towel dipped in this solution, and hung up to drip, is, perhaps, the best way of using it, from the effect continuing longer.

The powder should be kept in a bottle: when it is put in water, it may be applied to any linen with perfect safety.

The chloret of lime is best from Apothecaries' Hall.

A CHILD'S HYMN.

I.

WITH humble heart and tongue,
Great God, to Thee I pray;
O may I learn, while I am young,
To walk in wisdom's way.

II.

Now, in my early days,
Teach me Thyself to know;
O God! Thy sanctifying grace,
Betimes on me bestow.

III.

Make my defenceless youth
The object of Thy care;
Help me to choose the way of truth,
And flee from every snare.

IV.

O let Thy word of truth
My warmest thoughts employ;
Be this, through all my following days,
My treasure and my joy.

ACCOUNT OF JOHN STRATFORD,

WHO WAS EXECUTED FOR MURDER AT NORWICH.

(From the Times.)

WE would wish our readers to call to mind the horrible crime of John Stratford, of Norwich, and his execution for murder, after the last assizes of that city.

He destroyed a poor man (in prison we believe, for debt,) with whose wife he had a criminal connexion, by introducing a bag of poisoned flour, from which others, as well as the unhappy victim, suffered, though in a less degree. The following is an account given in a little tract, (of which 17,000 copies have been sold,) of the manner in which his mind was prepared for the dreadful crime which he committed.

“ It was by listening to the arguments of unbelievers. On this subject poor Stratford was most explicit. Again and again he assured me, that his falling into vicious habits, was the consequence of having imbibed the poison of unbelief: and the same assertion he repeated to several other persons. An infidel publication became the companion of his private hours. He read it and adopted its principles. He rejected the Holy Scriptures, looked upon their contents as a cunningly-devised fable; and, to use his own expressions, gave up his faith in the ‘ Lord Jesus Christ.’ Thus was he left without compass or rudder, whereby to steer his course aright through the ocean of life. The revealed law of God was no longer of any avail, for the direction of his conduct. No longer was he encouraged in the path of virtue, by the prospect of happiness in a future world; or deterred from the indulgence of his vicious inclinations, by any abiding apprehensions of the ‘ bitter pains of eternal death.’ By the rejection of that Gospel, (which he had for-

merly received) he crucified afresh ' the Son of God,' and put him to an open shame. He trod under foot the Redeemer of men, counted the blood of the covenant an unholy thing, and did despite unto the Spirit of Grace. And, in renouncing his Saviour, he renounced his Father and his God. Although he might probably never venture to deny the existence of a Supreme Being, yet in him was verified the saying of the Apostle, ' Whosoever denieth the Son, the same hath not the Father.' The fear of Almighty God vanished from his soul, and he soon lived as if there were no God in the world.

" Behold! the sober, the industrious, ingenious Stratford, (under the fatal guidance of false principles,—under the pernicious tuition of a Paine and a Carlile,) gives up public worship,—breaks the Sabbath,—connects himself with gamblers,—becomes the companion of sinners,—becomes faithless to an exemplary wife,—an adulterer,—and, in the end, a murderer!

" I shall turn to somewhat a consoling part of my mournful history. During his long continuance in prison, before his trial, I have reason to believe that Stratford endeavoured to seek an offended God in prayer, and read his Bible with considerable diligence. He assured a pious friend of mine, that during this period of anxious expectation, he had formed the resolution, that should his life be spared, he would endeavour to obtain the forgiveness of his wife, and watch over the moral and religious welfare of his children. Nevertheless, the delusive hope of an acquittal, might probably obstruct that deep and settled feeling of the danger of his soul, which might have led to a full and satisfactory repentance.

" When I was introduced to his cell, on the day before his execution, his circumstances were awfully changed. The sentence of the law had been passed upon him. His doom was irrevocably fixed. As he was lifting a very large Bible, in order to lay it

on the table, he said to the friend already alluded to, 'Here I am, a man capable of any effort;' (for he was in the meridian of life, and of an athletic frame,) 'and to-morrow, before this time, I shall be cut off.' Before the descent of the next day's sun, this healthy and powerful man was to be violently deprived of life, and given to the surgeons for dissection."

See the effects produced on the mind, by listening to those who would teach men to reject the Scriptures. See the dreadful crimes to which unbelief will lead. Crimes which bring on a dreadful punishment in this world, and lead to eternal misery in the next. As to the sincerity of this wretched man's repentance, we presume not to judge. As to his final state, therefore, we cannot judge. We know that a Saviour's merits are the sinner's only hope; not only of such grievous sinners as the one before us, but of us all. And when there is a perfect trust in the Redeemer's all-sufficient sacrifice, and sincere repentance, this will appear in a change of the life and manners; but where there is no opportunity of thus proving the sincerity of repentance and faith, it becomes us to say but little.

TO MOTHERS ON WEANING CHILDREN.

THE business of *weaning* is generally a subject of much anxiety to the mother; and, if by this term be understood any sudden change from its milk diet, to one of a totally different kind, then, indeed, it is a period of fearful interest, and one of great moment to the infant. But there never should be *sudden* changes: the change from entire dependance on the parent, to the entire giving up

of the mother's support should be brought about by degrees.

I suppose that the mother has given six meals a day to the child, and these should have been at regular intervals; or perhaps five will have been found sufficient. Now when the child is four months old, it may have one meal of other matter (such as gruel, arrow-root, baked flour, soaked bread, or tops and bottoms;)—so that the child will now go four times a day to its mother. Man was never intended to take animal food, before it had teeth to divide it; consequently the first change should be to such vegetable productions as we have mentioned above. Let this meal be regularly given at one fixed hour, the stomach will not bear frequent and capricious changes. This system may be pursued for two months, after which the infant may be suckled only three times in the day, and receive its two meals of farinaceous food*.

When the infant has completed its seventh month, a still further change may be effected: it should be suckled only twice in the day; it should receive its two farinaceous meals as before, and the fifth may partake of an animal character, by mixing good broth either of mutton or beef, or a little gravy with some bread, so as to make the compound partly animal, partly vegetable matter;—fluids are generally difficult of digestion; but when soups are mixed with bread, rice, pearl-barley, or any other vegetable matter, which will give them a proper degree of consistence, they will be found to answer well. In another month, the infant is to be suckled only once during the day; and the intermediate meals will be alternately the mixture of animal and farinaceous matter, and the simple fare of tops and bottoms.

Finally, When the little nursling has completed

* Something made of flour.

its ninth month it is to be altogether weaned. Where this system has been adhered to, the process of weaning, instead of being one of difficulty and sorrow, will be most easily accomplished. If steadily pursued, it will probably secure the health and comfort of all parties.

We are indebted to Mr. Newnham's work on education for the above directions.

CHIMNEY-SWEEPERS.

BOW-STREET.—On Tuesday two pauper boys, apparently not more than between six and seven years old, were brought forward by Mr. Earle, clerk to the churchwardens and overseers of the parish of St. Martin-in-the-fields, for the purpose of having them examined by the Magistrates, previous to their being bound apprentice to a master chimney-sweeper.

Mr. Minshull observed, that they were both very young, and that one of them appeared to be in a delicate state of health. He wished that they could be put out to any other business, and that the necessity could be dispensed with of apprenticing children of such tender years to a trade so revolting to humanity.

The master said that the boys should want for nothing while they remained with him.

Sir R. Birnie observed, that magistrates ought to discountenance the practice of apprenticing parish children to chimney-sweepers. Several machines had been invented, and he understood that many of them answered the purpose extremely well. As a proof of the feeling which existed in high quarters upon the subject, he would just mention the fact that Mr. Peel had lately ordered circulars

to be sent to the various public departments under his control, apprizing the principals of his wish that they should employ sweeping-machines, in preference to climbing boys.

VACCINATION.

MR. NEWNHAM, in his work on the "Principles of Intellectual, Moral, and Religious Education," writes to the following effect on the subject of vaccination.

"When this mild remedy has not proved an entire preservative from the tremendous scourge of small-pox, it has so entirely changed its character, as to have taken away its malignity, and to have rendered it altogether a malady so mild in its influence, as that it need excite no uneasiness in the bosom of the most anxious parent. Let parents early embrace this boon of a beneficent Providence, and submit their offspring to the protecting power of vaccination, as soon as they are a few months old,—and earlier, if there be any danger in the neighbourhood of that ruthless monster (small-pox) whose sting it has so effectually removed."

THE FOLLOWING VERSES ARE INSCRIBED ON A GRAVE-STONE IN THE ISLE OF WIGHT, TO THE MEMORY OF ELIZABETH WALLBRIDGE.

STRANGER! if e'er by chance or feeling led,
Upon this hallow'd turf thy footsteps tread,
Turn from the contemplation of the sod,
And think on her whose spirit rests with God.
Lowly her lot on earth,—but He, who bore
Tidings of grace and blessings to the poor,
Gave her (his truth and faithfulness to prove)
The choicest treasures of his boundless love :—

Faith, that dispell'd affliction's darkest gloom ;
Hope, that could cheer the passage to the tomb ;
Peace, that not hell's dark legions could destroy ;
And Love, that fill'd the soul with heavenly joy.

Death of its sting disarm'd, she knew no fear,
But tasted heaven, e'en while she linger'd here.
Oh ! happy saint,—may we like thee be blest ;
In life be faithful, and in death find rest.

Written by a Lady.

AN ACCOUNT OF A WOMAN WHO BURIED HER TWO
CHILDREN IN ONE DAY.

Supposed to be written on a Grave-stone.

HERE rests in peace a Christian wife,
Safe from the cares and ills of life ;
Taught by kind Heaven's afflicting rod ;
She well had learnt her way to God.
Once a gay girl, she trod the green,
The foremost in the festive scene ;
'Twas then she followed all her will,
And wedded William of the hill ;
No heart had he for prayer and praise ;
No thought of God's most holy ways ;
Of worldly gains he lov'd to speak,
In worldly cares he spent the week ;
E'en Sunday pass'd unheeded by,
And both forgot that they must die.
While thus by Satan quite beguil'd,
The God of mercy smote her child ;
Bereft of one sweet infant dear,
She shed the mother's mournful tear ;
A second next she tried to save,
Then bore the second to the grave ;
Both on one day the parent led
To silent mansions of the dead.
There while she wept her children's fate,
She learnt to feel her mortal state ;
Stood pondering all her errors past,
As if that day had been her last ;
And as she held the mournful bier,
Dropt for herself a secret tear.
Once she believed her sins were few,
But this one moment clear'd her view ;
Then first she felt her own sad need,
Sinner in thought, and word, and deed !

Of her own worth she ceas'd to dream,
 For Christ's redemption was her theme.
 Henceforth her ways were order'd right,
 She "walk'd by faith, and not by sight;"
 She read God's word, believ'd it true,
 And strove to *practise* what she knew.
 Her husband saw the mighty change,
 And thought at first her humour strange;
 Deem'd his own worldly ways the best,
 But soon his error stood confest.
 Ceas'd is the noise, the jarring strife,
 For now how humble is the wife!
 He proudly feels each cross event,
 While she, poor sinner, is content;
 No more she has her stubborn will,
 Returns him daily good for ill;
 And though her love is still the same,
 She loves him with a purer flame.
 Oft would she pray the God of grace,
 Her husband's spirit to abase;
 Upwards his grovelling thoughts to raise,
 And teach him humble prayer and praise.
 Heaven heard her voice—the youth so gay,
 The thoughtless sinner learnt to pray;
 Sad sickness too, with pain and smart,
 Was sent to soften all his heart.
 She follow'd next her husband's bier,
 She wip'd his last repenting tear;
 She heard him mourn his former pride:
 She heard him thank her when he died.
 Here, then, in hope of endless life,
 Rest both the husband and the wife:
 Here too, the babes whom God had given,
 And such, we trust, shall enter heaven.

From "The Cheap Repository Tracts."

A WHOLESOME DRAM.

THE terrible growth of the habit of gin-drinking seems to have excited alarm in all quarters; and the misery which is occasioned by this ruinous practice is past our power to describe;—you may read something of it, however, in the looks of the wretched people that you see about the doors of a gin-shop,—poor, miserable, pale, sickly-looking creatures.—

And, if you were to go to their houses, and look at them there, you would see every thing about them just as miserable as themselves. These are your habitual gin-drinkers:—but there are some people who have not got into the confirmed habit of dram-drinking, and yet who occasionally indulge in a glass of spirits. We would advise such persons to be very watchful, lest this indulgence should grow into a habit, and lead to all the difficulties and distress which belong to it. Those who are much out of doors in cold weather, and are in the habit of taking a frequent dram, for the sake of what they call warming the stomach, find it very difficult to give up this practice;—they feel cold and empty without it. Now, if they are in earnest in their wish to break themselves of this habit, they would find it easy enough to do so, if they would, at their usual time of taking the dram, take something else, which might produce a good effect instead of a bad one. Now, a glass of hot water, with a good quantity of finely-powdered ginger in it, would, on a cold day, give more warmth to the stomach than the gin, and do good rather than harm. In a few weeks' time the state of the stomach would probably be much improved, and this glass might then be laid aside. This mixture may be taken at any time when there is a sensation of coldness in the stomach, or shivering in the limbs.

NATURAL HISTORY.

THE SLOTH.

IN considering the nature and form of animals, it seems impossible to help seeing the wonderful power and goodness of the great Creator of them. Every joint, every limb, and the whole inward formation of them, is exactly suited to their wants, and seer-

made for their comfort. It is this consideration which makes the study of natural history so interesting to those who delight in contemplating the goodness of God, and in seeing how his "tender mercy is over *all* his works."

The animal, however, called the sloth, is said, by some, to be formed in such a manner as to be constantly in a state of pain, or, at least, of discomfort. Now, as this is so contrary to the general order of Providence, we cannot help feeling assured, that it will be found to be false, if the animal be considered in his natural state; and his construction referred to the country in which Providence intended him to live. If this creature be made to live in South America, and find his food and his rest on trees, we cannot be surprised that he should be uneasy when he is put on a boarded floor in Exeter Change, or made to wander through our country fairs in the wild beast's caravan.

The following account is extracted from "Waterton's Wanderings in South America."

"The native haunts of the sloth have hitherto been little known. Those who have written on this singular animal have remarked that he is in a perpetual state of pain, that he is proverbially slow in his movements, that he is a prisoner in space, and that as soon as he has consumed all the leaves of the tree upon which he had mounted, he rolls himself up in the form of a ball, and then falls to the ground. This is not the case. If the naturalists who have written the history of the sloth had gone into the wilds, in order to examine his haunts and economy, they would not have drawn the foregoing conclusions; they would have learned, that though all other quadrupeds may be described while resting upon the ground, the sloth is an exception to this rule, and that his history must be written while he is in the tree. This singular animal is destined by nature to be produced, to live, and die in the trees;

and naturalists should therefore examine him in this his upper element. He is a scarce and solitary animal, and being good food, he is never allowed to escape. He inhabits remote and gloomy forests, where snakes take up their abode, and where cruelly-stinging ants and scorpions, and swamps, and innumerable thorny shrubs and bushes obstruct the steps of civilized man. The fore-legs of the sloth are apparently much too long, while his hind legs are very short. Both the fore and the hind legs, by their form, and by the manner in which they are joined to the body, are quite incapacitated from acting in a perpendicular direction, or in supporting it on the earth, as the bodies of other quadrupeds are supported, by their legs. Hence when you place him on the floor, his belly touches the ground. Now, granted that he supported himself on his legs, like other animals, nevertheless he would be in pain, for he has no soles to his feet, and his claws are very sharp and long, and curved; so that, were his body supported by his feet, it would be by their extremities—a trying position. But as the ground is generally rough, with little protuberances upon it, such as stones, or roots of grass, &c., this just suits the sloth, and he moves his fore-legs in all directions, in order to find something to lay hold of; and when he has succeeded, he pulls himself forward, and is thus enabled to travel onwards, but at the same time in so tardy and awkward a manner as to acquire him the name of sloth. Some few years ago I kept a sloth in my room for several months. I often took him out of the house and placed him upon the ground, in order to have an opportunity of observing his motions. If the ground were rough, he would pull himself forwards, by means of his fore-legs, at a pretty good pace; and he invariably shaped his course towards the nearest tree; but if I put him upon a smooth and well-trodden part of the road, he appeared to be in trouble and

distress. His favourite abode was the back of a chair ; and, after getting all his legs in a line upon the top-most part of it, he would hang there for hours together. The sloth, in its wild state, spends its whole life in the trees, and never leaves them but through force or by accident. He moves, suspended from the branch, he rests suspended from it, and he sleeps suspended from it. To enable him to do this, he must have a very different formation from that of any other known quadruped. Hence his seemingly uncouth formation is at once accounted for ; and in lieu of the sloth leading a painful life, it is fair to surmise, that it just enjoys life as much as any other animal, and that its extraordinary formation, and singular habits, are but further proofs to engage us to admire the wonderful works of Omnipotence. When asleep he supports himself from a branch parallel to the earth. He first seizes the branch with one arm, and then with the other ; then he brings up one of his hind legs, and then the other, till his feet are brought nearly together, and thus rolled up, almost like a ball, he seems in perfect ease."

SELECTIONS FROM DIFFERENT AUTHORS.

LET us not enquire into the affairs of others that concern us not, but be busied within ourselves and our own spheres ; ever remembering, that to pry into the actions or interests of other men, not under our charge, may minister to pride, to tyranny, to uncharitableness, to trouble, but can never consist with modesty, unless duty, or the intentions of charity and relation do warrant it. Every man hath, in his own life, sins enough ; in his own mind, trouble enough ; in his own fortune, evils enough ; and, in the performance of his duties, failings more than

enough to employ his own enquiry.—*Bishop Jeremy Taylor.*

If you will secure a contented spirit, you must measure your desires by your fortune and condition, not your fortune by your desires; that is, be governed by your necessities, not by your fancy; by nature, not by evil customs and ambitious principles.

—*The same.*

The man who absents himself from the house of God, may miss the very sermon that would have brought him to consideration, to repentance, to faith, to pardon, and to peace. He may miss an opportunity of finding his Saviour, which may not be offered to him again.—*Bishop Horne.*

The occasions of duty once neglected seldom return, at least to equal advantage. Let no man decline performing the good that is within his power; if he once does so, he is no more worthy to be the happy instrument of effecting it in the hand of God.

Strive to avoid the spirit of peevishness and discontent. Watch against anxiety about what is to happen, against fear of every thing, and being apprehensive of the worst. Remember all events are under the direction of a wise and gracious Providence. He who sends trials will send strength. Trust in God, and be at peace. In quietness and confidence shall be your strength. Dismiss all angry thoughts; they are a canker to the mind, and dispose it to malice and revenge. Make all candid allowances for the offender. Dismiss trifling, silly, and unreasonable thoughts; they will hold the mind in empty, idle speculations, which yield it neither pleasure nor profit.—*The same.*

Drive away all impure thoughts, which taint and defile the mind, and which, though hidden from men, are known to God, in whose eye they are abominable. Next to a clear conscience and sound

judgment, there is not a greater blessing than a regular and well-governed imagination.—*The same.*

“Sleep,” said a great man, “is so like death, that I dare not trust it without first offering up *my prayers*. And, indeed, a thoughtful Christian will ever seek to be at peace with God before he goes to sleep; and put himself under God’s protection every evening of his life, that he may be safe from fear of evil.

If the discipline of pain, disappointment, or distress, shall moderate our desires, control our passions, calm our anxieties, increase our benevolence, and enlarge our prospects of future immortality, surely there is an end and purpose in such discipline beyond our present existence.—*T. Rennell.*

In doing acts of kindness, we are not to consider our own convenience, so much as theirs to whom we do them; and here again, we are not always to be governed by opinion but truth, considering what will profit most, rather than what would please best. It is therefore highly necessary that we study the wants of others, in order to becoming as useful as we can. Christ’s behaviour is a rule to us for doing all the good we can; and for doing it in the best and most prudent manner we can.—*Stanhope.*

Talking about one’s self is an effect and manifest sign of immoderate self-love. It may seem a very slender and particular matter, but is of great use to be considered and corrected. It is an argument of self-love, proceeding from a fulness of thought concerning ourselves, and a fond affection to one’s own things. “Out of the abundance of the heart the mouth speaketh.” Assuredly, we think much of that, and we like it greatly, concerning which we are ready to discourse much. Of all words, those which express ourselves and our things, *I* and *mine*, &c. are the least pleasing to other men’s ears.

It is good to reflect inward, and to view our souls,

but we should do it so as to find a wholesome displeasure and regret in beholding ourselves so foul and impure and weak; if we do this, we shall not overvalue and overlove ourselves.—*Barrow*.

St. Paul is a very close writer, and requires a very close reader. A loose rambling head can never understand him, and much less have a sense of his beauties; for beauties there are in him, as many as in any writer in the world.—*Bishop Newton*.

Next to our prayers, there is no better way to attain further illumination and settlement in all holy truths, than to walk conscionably after that light we have received. It is a golden rule of our blessed Saviour, "If any man will do his will, he shall know of the doctrine, whether it be of God." *John vii. 17*. Hence it is, that the Jews say, "Abraham had no other master than his own reins." His humble obedience drew on further entireness with God; for, "to him that hath shall be given," saith our Saviour. The improvement of one talent is graciously rewarded with more. In vain shall we complain of slackening our work for the want of a greater light, when we sit idle and do nothing at all by a less."—*Bishop Hall*.

EXTRACTS FROM THE PUBLIC NEWSPAPERS, &c.

ACCIDENTS.—A girl was lately dreadfully burned, and a house set on fire and nearly destroyed, in consequence of the girl reading in bed, and falling asleep, and the curtains taking fire. Several serious accidents have occurred from children riding behind waggons. And a man was lately crushed to pieces in consequence of riding on the shafts of his waggon, and falling off whilst he was sleeping.—*London Paper*.

It is a creditable fact in this city that, though containing a population of more than 13,000, the gaol has frequently been entirely untenanted, and the doors thrown open; and, on an average, it is said, not more than three persons at one time have been incarcerated during the last few years.—*Canterbury Paper*.

We understand that the small-pox is at present prevalent among the poorer classes in this town. The Committee of the Dispensaries har

very properly published an address on the subject, inviting all parents, whose children have not received vaccination, immediately to bring them to these institutions for the purpose. We sincerely trust that this benevolent address will be attended to by those parents to whom it is addressed, for vaccination is the only certain means by which the ravages of this dreadful disease can ever be effectually checked.—*Liverpool Times*.

Some gardeners accuse many birds of destroying the buds of their trees, because the birds are seen continually nibbling about them. The truth is, however, that it is not the buds, but the *insects* frequenting them, of which the birds are in search. In the same way some birds search under the decayed bark of trees, amongst the straws of a thatched barn, or the moss on the trees, for their favourite food, the *insects*.—*Country Paper*.

A child, named Hopkins, about fourteen months old, was left in the care of an elder sister, during the temporary absence of its parents, who reside in the lower end of the town. Unfortunately the young nurse went to sleep before the fire, and the poor infant fell out of her lap, and struck his head against the tea-kettle, which falling from the grate, so dreadfully scalded him that he died in a few hours.—*Cheltenham Chronicle*.

A young man of the name of Moody, of this city, having incautiously got behind a carriage, one of the iron spikes perforated his foot; and afterwards imprudently exposing him to wet and cold, a *locked-jaw* and death have been the consequence.—*Exeter Flying Post*.

We are constantly hearing of accidents from children getting behind waggons, drays, &c. Parents should be particularly careful in warning their children against this practice.

TO CORRESPONDENTS.

WE cannot tell *X. K. Q.* the reason why we have not inserted his article. We saw nothing objectionable in it; but we have several before us of about the same character. Out of all the communications with which our correspondents favour us, we select those which we deem most suited to our purpose. Whilst the promise of continuing the subject adds to the obligation which we owe our correspondent, it, at the same time, causes us to be more backward in introducing the subject, as we are afraid of promising room for the completion of it.

We hesitate to print the important question of "A young godmother," as we should feel it right to print also the answers which it might bring forth; and we well know the contradictory opinions which we should receive, and which would only increase our correspondent's perplexity. The subject, in the present state of things, is a difficult one;—but we must do our best, according to "circumstances." A person as anxious as our correspondent will not be far from the right way.

We have received the communications of *I. K.*; *A Constant Reader*; *I. T.*; *G. M.*; *A Rustic*, with several extracts and anonymous articles.

THE

Cottager's Monthly Visitor.

FEBRUARY, 1830.

A CHRISTIAN IS TO BRING FORTH THE FRUITS OF FAITH.

A CHRISTIAN, looking back upon his past offences, cannot help seeing that he has need of *pardon*;—and those are of “glad tidings” indeed which proclaim to him that a free pardon is offered to him. This is the great message of the Gospel. Thus is God full of *mercy*. But we constantly read of God’s *justice* too: and this doctrine of free pardon for sin seems, to some persons, to be a sort of declaration that justice is forgotten. If, however, we look into the Scriptures, we see that our blessed Saviour paid the penalty which justice demanded. *He* suffered for *us*; “the *just* for the *unjust* :” and thus, God gave a full pardon to man, without man’s doing any thing, on his part, to procure this pardon. By this plain and short statement, we see what is meant by those declarations of Scripture where it is said, that man’s salvation is “not of works.” It is further said, “not of works, lest any man should boast.” If man had brought himself into this state of salvation, man would be inclined to *boast*; to indulge a feeling of *pride*; and this would be a feeling quite contrary to that which a Christian is

required to exercise:—whereas, if he owes his pardon to an act of entire *mercy*, then he has nothing to boast of; the feeling which ought to occupy his whole mind is *gratitude*;—thankfulness for an immense favour received. Now this last is exactly the disposition from which a Christian is required to act;—we are “to love God, because he first loved us.”

Now does any one say, that “good works” are of no consequence? The Gospel certainly does not say so. They are of the greatest possible consequence: but then they must be put in their proper places, and must stand on their right foundation: they have not procured us our pardon, or had any share in procuring us that pardon. The pardon is offered to us whilst standing before God, as guilty sinners, “for all have sinned, and come short of the glory of God *.” But then we know that “we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body according to that he hath done, whether it be good or bad †.”

Though, therefore, the Christian is wholly indebted to the mercy of God, through the death and sufferings of Christ, for his pardon, and acceptance into favour, he is to live a life of holiness, out of gratitude for favours received, and not only so, but as a preparation for that kingdom which is purchased for him. If he is not living in this state of holy obedience, if he is not making it his desire and his endeavour to serve God, and to do his will, he is not in a state of preparation for the enjoyment of heavenly happiness; neither must he consider himself as in a state of favour with God. When, however, we speak of good works, we must not suppose that the doing one particular right action, or exercising one particular right disposition, will prove

* Romans iii. 23.

† 2 Cor. v. 10.

A Christian to bring forth the Fruits of Faith. 51

a man to be a true Christian, or shew that he is really preparing for eternity. The state of mind which God approves, is that willing service of the heart, which leads the Christian in all things to seek to shew his thankfulness for mercies received, and which, being grafted in the heart by a divine spirit, produces an earnest wish to adorn the doctrine of God our Saviour, to promote his cause upon earth, to love his faithful and obedient servants, and to endeavour to do good to all men. Now the instructions of our blessed Lord, and of his Apostles, teach us these important truths; they point out to us in the strongest manner the importance of a life of holy obedience, and the necessity of cultivating a spirit of love to God and to man. The *mercy* of the Gospel is a free gift; the *duty* of the Christian is a debt of gratitude, and should be a labour of love. Let our reliance then be wholly on mercy; let the merit we plead be the merits of Christ; and let it be our constant prayer, that we may be enabled to live to his service, and to be the means of leading others into the way of righteousness and truth. There is no argument so likely to lead others to the love of Christ's religion, as that strong argument which is seen in the life and example of a true Christian, shewing that his actions, his habits, and his temper are decidedly improved by the religion which he professes:—so that a holy and obedient life is not only our own preparation for eternity, but the means of bringing others into the right path.

We extract the following passage from a volume of Sermons lately published by Archdeacon Bather: the subject is the Christian method of receiving injuries.

“There are two points of view in which the ill treatment we receive from others may be considered. We may look upon it either as a cross laid upon us by God's providence, for the trial of our faith and

obedience, or as the effect of our fellow-creature's wickedness. He whom we profess to follow hath shewn us, by his own example, how it is to be received in *both* views.

“Considering the evil as coming from God, we must say, ‘the cup which my Father hath given me shall I not drink it?’

“Considering it as coming from man, we must say, ‘Father forgive them, for they know not what they do.’”

“The moment that bad passions have taken possession of us, sin separates between us and our God; we lose the light of God's countenance, lose the joy of the Lord, those consolations of religion, that blessed assurance of hope, that calm content and satisfaction in religion, which are not only so valuable in themselves, but so great helps and encouragements also in the way of duty. We lose our relish for spiritual exercises, are unfitted for prayer and praise, (for no discontented man can praise God, and no angry man can pray to Him,) and thus, in every way, we lose ground in the Christian race.

“You may be certain (though sometimes it may fail of success) that persevering kindness is the best instrument that can be employed to work upon men's hearts, to soften, and to change them; for it is God's instrument. Men are at enmity with Him; and he says, “I drew them with bands of love.” “Come now, and let us reason together, saith the Lord.” He makes the first advances to reconciliation; he expostulates; he does good to them that hate him; he proclaims himself before them as abundant in goodness and truth, as pardoning iniquity, transgression, and sin, and thus he draws them. The love of Christ constraineth them; they cannot hold out against it; they cannot retain their enmity any longer, but must “live unto him that died for them.” Many a sinner is made to *think* by a different process from this: but this is the way

in which all are *won* to serve the Lord their God with a willing mind.

“Consistency of outward conduct can proceed only from stability of inward principle, especially where very strong natural propensities are to be crossed. It behoves us, therefore, to look within, and to keep our hearts with all diligence.

“A disposition necessary to be cultivated is brotherly kindness; a sort of brotherly kindness which is Christian;—a disposition to love our neighbour as ourselves; and to care most for the immortal part of him,—to love his soul. If we had abiding in our hearts an habitual concern for the souls of men, and did consider how much the soul’s interests are endangered by the continuance of strifes and variance, we should never rest till we had brought our quarrels to an end.”

V.

A SHORT SERMON FOR CHILDREN.

“As ye would that men should do to you, do ye also unto them likewise.”

THIS sentence you will find in the 6th chapter and 31st verse of St. Luke’s Gospel. It was addressed by our blessed Saviour to his Disciples; and, as every word that was spoken by our Lord was intended for the benefit and instruction, not only of those who heard him at the time, but of every person that should live after him to the end of the world; so it is the duty of every one of you to listen to, and try to understand, all that Jesus Christ, in his great mercy, said or did. Always, then, bear in mind this command of his, to do to others, as you wish others to do to you. You all understand the meaning of this command. You have constant opportunities of putting it in practice. You all like to be kindly treated;—be kind, then, and good-

natured to others, to your companions, and to all around you. Whenever you feel a wish to do a spiteful or ill-natured thing to another, think to yourselves, and ask yourselves this question—"Should I like this myself?"—By acting thus to others, you will do as you are commanded by your Saviour, and will bring much happiness on yourselves.

• Never tell lies of any one; that is what God has told us that he hates. You remember the sad history of Ananias, and his wife Sapphira, which shews how hateful lying is to God. People who tell lies are sure to be unhappy in this world, because nobody can love or trust them: but what is this, compared to that unhappiness which they must suffer for ever in the next world?—for they will draw upon themselves the anger of God; and, when they die, instead of going to Heaven, where they would be happy, and live with God and his holy angels for ever, they will be sent to a place of misery, the dwelling-place of the Devil, who is the father of lies.

Whenever you hear any thing said against others which you know is not true, you should take their part, if they are not present to speak for themselves;—for this you would like to be done towards yourself.

You know the eighth commandment, "Thou shalt not steal." And I hope you will always remember, that the person who steals, not only injures his neighbour, by taking from him his property, but also breaks the express command of God. You must not suppose that you are free from the sin of stealing, because what you take from another is small, or of little value; neither must you say to yourself, "Oh, this will never be missed." Taking what is not your own, whether it be great or small, whether it be missed or not, is still stealing. And, besides, whoever begins by taking little things, will

end by taking larger, and be condemned to a dreadful and disgraceful death, with the terror of eternal misery hereafter. Think of the misery of being shut out from Heaven, and being the companions of the wicked spirits for ever!

When you see persons who are unhappy, or poor, though perhaps you can give them nothing, yet you can always speak kindly to them, and try to comfort them. And, when you see people who, through age or infirmity, are deformed or lame; never ridicule nor laugh at them, but try, if you can, to help them, and to do them good—that is doing as you would be done unto—and God will love you for being kind to the poor and wretched.

Did you ever read in the Bible of the rich man and Lazarus? The rich man did not do as he would be done by: he did not think how glad he would have been, had he been starving, for somebody to have given him food. He was entirely given to pleasure, and careless about the wants of others. When he died, his soul was sent to the place of torment; and when he was there, *then* he repented of his sin but it was too late.

Do you know, my dear children, how it is that you can be saved from going to that dreadful place to which the wicked man was sent, and how, if you obey and try to please God, you may be taken to Heaven? It is by our blessed Saviour having died for you. God's beloved Son was crucified, that you might be saved. The way of salvation is through Christ. In him you are to believe; in him you are to trust; and him you are to obey. Pray to God, then;—and, when you pray, thank him with all your heart for his great mercy, in having given you a Saviour. Pray, through Jesus Christ, to have your sins forgiven; and for grace and strength to make you good, so that when you leave this world you may live for ever in Heaven to praise and bless God;—there you will have no sorrow;—there

will be no tears shed, or pains felt in that happy place, but you will be like the glorious angels, happy for ever and ever.

J. T.

NATURAL HISTORY.

THE BANIAN TREE.

THIS tree, also called the burr tree, or Indian fig, is one of the most curious and beautiful natural productions in the genial climate of India, where she sports with the greatest variety and profusion. Each tree is in itself a grove, and some of them are of an amazing size and extent; and, contrary to most other animal and vegetable productions, seems to be exempted from decay; every branch from the main body throws out its own roots, at first in small tender fibres, several yards from the ground, these continually grow thicker, until, by a gradual descent, they reach the surface, and, there striking in, they increase to large trunks, and become parent trees, shooting out new branches from the tops. These, in time, throw out their roots, and receiving nourishment from the earth, swell into trunks, and shoot forth other branches, thus continuing in a state of progression, so long as the earth, the first parent of them all, contributes her sustenance. A banian tree with many trunks forms the most beautiful walks, vistas, and cool recesses, that can be imagined. The leaves are large, soft, and of a lively green; the fruit is a small fig; when ripe, of a bright scarlet colour, affording sustenance to monkeys, squirrels, peacocks, and birds of various kinds, which dwell among the branches. On the banks of the river Nerbudda, in the province of Guzzerat, is a banian tree, nearly two thousand feet in circumference, measured round the principal stems. The large trunks of this tree amount to

three hundred and fifty; the smaller ones exceed three thousand. It is said, seven thousand persons find ample room to repose under its shade. It is generally filled with green wood-pigeons, doves, peacocks, and a variety of feathered songsters, and monkeys, and is shaded by bats of a large size, many of them measuring six feet from the extremity of one wing to the other.—*St. Pierre.*

THE WARNINGS.

IN every knell that greets our ear,
In every hearse, in every bier,
In every garb of sable hue,
In every grave that meets our view
We hear a warning voice—we see
A finger beckoning to Eternity.

Then let us prize each precious hour ;
The present lies within our power,
Time is a talent lent to man,
To be improved in life's short span ;
The use, will lead to realms of light,
The abuse, will plunge us in perpetual night.

J. K.

THE TWO SHOEMAKERS.

(Continued from page 544.)

BROWN was no sooner lodged in his doleful habitation, and a little recovered from his first surprise, when he sat down and wrote to his friend Stock the whole history of the transaction. Mr. Stock, who had long known the exceeding lightness and dissipation of his mind, did not so utterly disbelieve the story as all the other creditors did.—To speak the truth, Stock was the only one among them who had good sense enough to know, that a man may be completely ruined, both in what relates to his pro-

perty and his soul, without committing Old Bailey crimes. He well knew that idleness, vanity, and the love of pleasure, as it is falsely called, will bring a man to a morsel of bread, as surely as those things which are reckoned much greater sins; and that they undermine his principles as certainly, though not perhaps quite so fast.

Stock was too angry with what had happened to answer Brown's letter, or to seem to take the least notice of him. However, he kindly and secretly undertook a journey to the hard-hearted old farmer, Brown's father, to intercede with him, and see if he would do any thing for his son. Stock did not pretend to excuse Jack, or to make light of his offences; for it was a rule of his, never to disguise truth or to speak lightly of wickedness. Sin was still sin in his eyes though it were committed by his best friend. But though he would not soften the sin, he felt tenderly for the sinner. He pleaded with the old farmer, on the ground that his son's idleness, and other vices, would become worse in a jail. He told him that the loose and worthless company which he there would keep might harden him in vice.

But his pleas were urged in vain. The farmer was not to be moved. Indeed, he argued with some justice, that he ought not to make his industrious children beggars, to save one rogue from the gallows. Mr. Stock allowed the force of his reasoning, though he saw the father was less influenced by this principle of justice, than by resentment on account of the old story of Smiler. People, indeed, should take care, that what appears in their conduct to proceed from justice does not really proceed from revenge. Wiser men than farmer Brown often deceive themselves, and fancy they act on better principles than they really do, for want of looking a little more closely into their own hearts, and putting down every action to its

true motive.—When we are praying against deceit, we should not forget to take self-deceit into the account.

Mr. Stock at length wrote to poor Jack to exhort him to repent of his evil ways, to lay before him the sins of his past life, and to advise him to convert the present punishment into a benefit, by humbling himself before God. He offered his interest to get his place of confinement exchanged for one of those improved prisons, where solitude and labour have been made the happy instruments of bringing many to a better way of thinking; and ended by saying, that if he ever gave any solid signs of real amendment, he would still be his friend in spite of all that was past.

If Mr. Stock had sent him a good sum of money to procure his liberty, or even a trifle to make merry with his wretched companions, Jack would have thought him a friend indeed; but to send nothing but dry advice, and a few words of empty comfort, was, he thought, but a cheap, shabby way of shewing his kindness. Unluckily the letter came just as he was going to sit down to one of those direful merry-makings, which are often carried on with brutal riot within the doleful walls of a jail, on the entrance of a new prisoner, who is often expected to give a feast to the rest.

When his companions were heated with gin—now, said Jack, I'll treat you with a sermon, and a very pretty preachment it is. So saying, he took out Mr. Stock's kind and pious letter, and was delighted at the bursts of laughter it produced.

Brown gave a fresh proof of the power of evil company, and of the quick progress of the heart of a sinner from bad to worse. He always wanted principle, and he now grew to want feeling also. He joined in the laugh which was raised against Stock, and told many "good stories," as they were called, in derision of the piety, sobriety, and self-denial of

his old friend. He lost every day somewhat of those small remains of shame and decency which he had brought with him to the prison. He even grew reconciled to this wretched way of life ; and the want of money seemed to him the heaviest evil in the life of a jail.

Mr. Stock finding from the jailer that his letter had been treated with ridicule, would not write to him any more. He did not come to see him, nor send him any assistance, thinking it right to let him suffer that want which his vices had brought upon him. But as he still hoped that the time might come when he might be brought to a sense of his own evil courses, he continued to have an eye upon him by means of the jailer, who was an honest kind-hearted man.

Brown spent one part of his time in thoughtless riot, and the other in gloom and sadness. Company kept up his spirits : with his new friends he contrived to drown thought ; but when he was alone he began to find, that a merry fellow, when deprived of his companions and his liquor, is often a most forlorn wretch. Then it is, that even a merry fellow will say of laughter, " What is it ? and of mirth, it is madness."

As he contrived, however, to be as little alone as possible, his gaiety was commonly uppermost ; till that loathsome distemper, called the jail fever, broke out in the prison. Tom Crew, the ring-leader in all their evil practices, was seized first with it. Jack staid a little while with his comrade to assist and divert him, but of assistance he could give little, and the very thought of diversion was now turned into horror. He soon caught the distemper, and that in so dreadful a degree, that his life was in great danger. Of those who remained in health, not a soul came near him, though he had shared his last farthing with them. He had just sense enough to feel this cruelty. Poor fellow ! he

did not know before, that the friendship of the worldly is at an end when there is no more drink or diversion to be had.

He lay in the most deplorable condition; his body tormented with a dreadful disease, and his soul terrified and amazed at the approach of death; that death which he thought at so great a distance; and of which his comrades had assured him that a young fellow of five-and-twenty was in no danger.

Poor Jack! I cannot help feeling for him. Without a shilling! without a friend! without one comfort respecting this world, and what is far more terrible, without one hope respecting the next!

Let not the young reader fancy that Brown's misery arose entirely from his altered circumstances. It was not merely his being in want, and sick, and in prison, which made his condition so desperate. Many an honest man unjustly accused, many a persecuted saint, many a holy martyr has enjoyed sometimes more peace and content in a prison, than wicked men have ever tasted in the height of their prosperity. But to any such comforts poor Jack had left himself no right.

A Christian friend generally comes forward at the very time when worldly friends forsake the wretched. The other prisoners would not come near Brown, though he had often entertained, and never offended them; even his own father was not moved with his sad condition.

When Mr. Stock received the jailer's letter, with the account of Brown's sad condition, Will Simpson and Tommy Williams began to compliment him on his own wisdom and prudence, by which he had escaped Brown's misfortunes. He only gravely said, Blessed be God that I am not in the same misery. It is *He* who has made us to differ. But for His grace, I might have been in no better condition. Now Brown is brought low by the hand of God, it is my time to

visit him. What you, said Will, whom he cheated of your money?—This is not a time to remember injuries, said Mr. Stock. How can I ask forgiveness of my own sins, if I withhold forgiveness from him? So saying, he ordered his horse, and set off to see poor Brown; thus proving that his was a religion, not of words, but of deeds.

Stock's heart nearly failed him as he passed through the prison. The groans of the sick and dying, and what was still more moving, the brutal merriment of the healthy in such a place, pierced his very soul. Many a silent prayer did he put up as he passed along, that God would yet be pleased to touch their hearts; and that now, during this infectious sickness, might be the accepted time. The jailer observed him drop a tear, and asked the cause. I cannot forget, said he, that even the worst of these men is still my fellow-creature. The same God made them, the same Saviour died for them. With my advantages they might have been much better than I am; without the blessing of God on my good minister's instruction, I might have been worse than the worst of these. I have no cause for pride, much for thankfulness: "let us not be high-minded, but fear."

It would have moved a heart of stone to have seen poor miserable Jack Brown, lying on his wretched bed, his face so changed by pain, poverty, dirt, and sorrow, that he could hardly be known for that merry soul which he used to be proud to hear himself called. His groans were so piteous, that it made Mr. Stock's heart ache. He kindly took him by the hand, though he knew the distemper was catching. How do'st do, Jack? said he, do'st know me? Brown shook his head, and said faintly, Know you! aye, that I do. I am sure I have but one friend in the world who would come to see me in this woeful condition. O James! what have I brought myself to? What will be-

come of my poor soul? I dare not look back, for that is all sin—nor forward, for that is all misery and woe.

Mr. Stock spoke kindly to him, but did not attempt to cheer him with false comfort, as is too often done.—I am ashamed to see you in this dirty place, says Brown.—As to the place, Jack, replied the other, if it has helped to bring you to a sense of your past offences, it will be no bad place for you. I am heartily sorry for your distress and your sickness; but if it should please God by them to open your eyes, and to shew you that sin is a greater evil than the prison to which it has brought you, all may yet be well. I had rather see you in this humble, penitent state, lying on this dirty bed, in this dismal prison, than roaring and rioting at the Greyhound, the king of the company, with handsome clothes on your back, and plenty of money in your pocket.

Brown wept bitterly, and squeezed his hand, but was too weak to say much. Mr. Stock then desired the jailer to let him have such things as were needful, and he would pay for them. He would not leave the poor fellow till he had given him, with his own hands, some broth which the jailer had got ready for him, and some medicines which the doctor had sent. All this kindness cut Brown to the heart. He was just able to sob out, My unnatural father leaves me to perish, and my injured friend is more than a father to me. Stock told him that one proof he must give him of his repentance was, that he must forgive his father, whose provocation had been very great. He then said he would leave him for the present to take some rest, and desired him to lift up his heart to God for mercy.—Dear James, replied Brown, do you pray for me. God, perhaps, may hear you, but he will never hear the prayer of such a sinner as I have been. Take care how you think so, said Stock. To believe that

God cannot forgive you, would be still a greater sin than any you have committed against him. He then explained to him, in a few words, as well as he was able, the nature of repentance, and forgiveness through a Saviour, and warned him earnestly against unbelief and hardness of heart.

Poor Jack grew much refreshed in body with the comfortable things he had taken, and a little cheered with Stock's kindness in coming so far to see and to forgive such a forlorn outcast, sick of an infectious distemper, and locked within the walls of a prison. Surely, said he to himself, there must be some mighty power in a religion which can lead men to do such things; things so much against the grain as to forgive an injury, and to risk catching such a distemper; but he was so weak he could not express this in words. He tried to pray, but he could not—at length, overpowered with weariness, he fell asleep.

When Mr. Stock came back, he was surprised to find him so much better in body—but his agonies of mind were dreadful, and he had now got strength to express part of the horrors which he felt. James, said he, looking wildly, it is all over with me; I am a lost creature. Even your prayers cannot save me. Dear Jack, replied Mr. Stock, I am no minister, it does not become me to talk much to thee—but I know I may venture to say whatever is in the Bible. As ignorant as I am, I shall be safe enough while I stick to that. Aye, said the sick man, you used to be ready enough to read to me, and I would not listen, and now you will not so much as read a bit of a chapter to me.

This was the very point to which Stock longed to bring him. So he took a little Bible out of his pocket, which he always carried with him on a journey, and read slowly, verse by verse, the fifty-fifth chapter of Isaiah. When he came to the 6th and 7th verses, poor Jack cried so much that Stock

was forced to stop. The words were, "Let the wicked man forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord." Here Brown stopped him, saying, Oh, it is too late, too late for me.—Let me finish the verse, said Stock, and you will see your error, you will see that it is never too late. So he read on—"Let him return unto the Lord, and he will have mercy upon him, and to our God, and he will abundantly pardon." Here Brown started up, snatched the book out of his hand, and cried out, Is that really there? No, no, that's of your own putting in, in order to comfort me—let me look at the words myself. No, indeed, said Stock, I would not for the world give you unfounded comfort, or put off any notion of my own for a Scripture doctrine. But is it possible, cried the sick man, that God may really pardon me? Do'st think he can? do'st think he will? I am sure of it, said Stock. I dare not give thee false hopes, or indeed, any hopes of my own; but these are God's own words: and the only difficulty is to know when we are really brought into such a state as that the words may be applied to us.

Mr. Stock was afraid of saying more. He would not venture out of his depth; nor, indeed, was poor Brown able to bear more discourse just now. So he made him a present of the Bible, folding down such places as he thought might be best suited to his state, and took his leave, being obliged to return home that night. He left a little money with the jailer, to add a few comforts to the allowance of the prison, and promised to return in a short time.

MRS. HANNAH MORE.

(To be continued.)

THE PIOUS YOUTH OF JOSIAH.

I.

WHEN sin has found its place of rest
 Within the aged sinner's breast,
 Hard is the task to bid it part,
 And turn to God the wayward heart.

II.

But blest are those, in early youth
 Who seek the ways of holy truth;
 And, when life's op'ning joys appear,
 The voice of wisdom love to hear.

III.

The firstlings of the flock were given,
 By Israel, to the God of Heaven;
 But dearer still he deigns to prize
 The young heart's fervent sacrifice.

IV.

Before the path of youth be trod,
 May we commit our steps to God,
 Nor form one project on its way,
 One hope, for which we dare not pray.

V.

Then may we boldly cast our care
 On Him who hears and answers prayer;
 Then, trusting, raise our eyes above,
 To meet a Father's smile of love.

 INDIAN CORN.

As so much has been said and written on the subject of Indian Corn, the following letter, taken from a London Newspaper, may be interesting to those of our readers who are in the habit of considering such subjects.

SIR,

Your Paper of the 26th inst. has a copy of a letter to the *Farmer's Journal* on the subject of Mr. Cobbett's Indian Corn; and while it condemns

the cultivation of it as seen at Barn-Elms Farm, it appears to be designed to deter others from giving it a trial. With a view to obviate this design, I beg you to insert a remark or two which I would make upon the cultivation of this grain, requesting your readers to lay aside those prejudices, which a dislike of Mr. Cobbett's politics or principles may have induced them to form *against any thing he recommends*. I am not about to defend either, but I acknowledge that I agree fully with him in his estimate of the benefits which are likely to accrue to this country from the growth of Indian Corn.

For, 1st. As to the value of the grain: if we may allow the brute creation judgment in such matters, it must be of a superior quality to almost any other, seeing that scarcely any precaution will guard it from their attacks. Having once tasted it, they will prefer it to any kind of food whatever. We know in what estimation it is held as food for *man* in many countries.

2dly. As to produce. Nothing equals it in quantity per acre. Few have tried it on so large a scale as Sir Thos. Beever: I am informed that he this year grew ten acres of it, and that his crop is not less than *fourteen quarters per acre!* Allowing *half* for exaggeration, the remainder is no despicable return.

3dly. As to its suitability to this climate. I have now in my possession ears of this corn, beautifully *large, full, and ripe*; some containing *two hundred and forty grains* each, plump, and as yellow as gold. They were grown in an open field, and sown so late as the 26th of May last. Who, that recollects what a season we have had, will be so hardy as to affirm, it will not ripen in this country!

4thly. As to its effect on the soil. Repeated stirrings are essential to its perfection. The hand, and horse-hoe must not be idle for *two months* at least after planting: I mean at intervals. Granting then

that the crop itself detracts something from the land (and what crop does not) yet practical men well know how beneficial these continual hoeings are to his farm, as not suffering an idle weed to draw upon it for support. But if any of your readers shall be induced to make trial for themselves, and will follow the plan I have pursued, and which I earnestly recommend, they need not fear exhausting their land. I would advise them to pursue the following method :

1. Clean your field thoroughly, selecting the lightest or most sandy field you occupy.

2. Rib it with a double breast plough, at intervals of *thirty* inches, as in Northumberland for turnips, manuring it with half-rotten dung, as for turnips.

3. Place the grains singly *on the manure*, nine inches apart from each other, covering them lightly with mould from the intermediate tops by the hand-hoe or a rake.

4. As the plants rise, repeat the pulling down with a hoe till nearly level : this process will destroy all weeds and grass.

5. Then use the single-staved horse-hoe, without wings, making a firm tilth between the rows, till by degrees, the *tops* become *vallies*.

And 6thly, as a last process, drill turnip seed, *rather thick*, in the middle of each row, not later than the first week in August, and when big enough, hand-hoe them.

The advantages of this plan are manifold. The young plants standing *in the furrows* (not on the tops like turnips) are sheltered from the cold spring winds and frosts of April, in the latter part of which I advise the sowing. Fresh earth is given weekly, as to celery in a garden, and thus a fresh supply to the spreading fibres which are thrown out laterally, and ran horizontally—and *more than half a crop of turnips is gained*, which may be fed off with sheep to enrich the soil, after the corn is housed—and this without the slightest detriment to the crop of corn.

Under this persuasion, however erroneous many may think it, I remain Sir,

Your Constant Reader,
Fakenham, Norfolk, Nov. 20, 1829.

J. C.

GODFATHERS AND GODMOTHERS.

“A young Godmother” writes thus to us; “I have unfortunately taken upon myself this important office at an early age without due consideration as to my responsibility. I shall feel grateful to any one who will kindly take the trouble to answer the following questions,—“Shall I have to answer at the last great day of our Lord’s appearance for the sins of this child?”

“What must I do? Am I called to act whilst his parents are living, or only in case of their death?”

We should be truly glad if every one who undertook the weighty charge of a sponsor, were as anxious as our correspondent to perform the duties of it. When a child is admitted into the fellowship of Christ’s Church, this entrance into a new state is figuratively described as a New Birth. By nature we are “born in sin,”—but a Christian state is “a death unto sin, and a new birth unto righteousness;” and the Godfathers and Godmothers are considered as the spiritual parents of the child, at its new birth. But a Christian is not merely to be put into a new *state*, with new hopes, and new privileges; he is to have a new *heart*, if he would be a Christian indeed, and be prepared for a state of eternal happiness in heaven. Now it is certainly the duty of sponsors “to see that the infant be taught, so soon as he shall be able to learn, what a solemn vow, promise and profession he hath made.” If the parents die, or if they neglect their duty, then is the aid of the sponsor particularly required. When a spor

sor is using every reasonable exertion to lead the child in a right course,—if the parents obstinately resist these pious efforts, or if the child itself refuses that counsel which might have led to its eternal good,—the sponsor, who has sincerely endeavoured to discharge the trust committed to him, cannot be answerable for the result, and therefore, we believe, will not be called to answer for the sins of the infant, at the great day of accounts; if “the *son*” shall not bear the iniquity of the *father*, nor the *father* bear the iniquity of the *son*,”—so we may conclude that neither shall the godfather be answerable for the sins of the godson. He will indeed be answerable for his *own* sin, if he neglect the duty which he has undertaken.

We are perfectly well aware that it will be said, that, in the present state of things, it is often *impossible* for sponsors to do their duty;—that parents would consider their interference as impertinent, and would entirely forbid it. And this is indeed true with those careless parents who choose sponsors for their children without any religious consideration whatever; some, perhaps, because the godfather or godmother may be expected to *do something* for the child; that is, help on its worldly interests;—others bring godfathers and godmothers to church, merely because they *must*, without the least consideration whether they have chosen proper sureties, or such as can ever be of the smallest use to the child, in a Christian sense. If people begin with this contempt of the religion they profess, and of the directions of the church to which they belong,—no good is likely to follow. But those who wish to be right will not imitate those manners and customs, which they know to be wrong. Those who are in earnest in their Christian profession will consider the baptism of a child as a solemn sacra-

* Ezek. xviii. 20.

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ment; and, in thus devoting their child to God, they will be anxious to seek for the aid of those who are Christians indeed, and who can really be a help to them (if such help should be required) in bringing up their child in the fear and nurture of the Lord.—It is wonderful to see how difficulties vanish when there is sincerity on all sides. Those who have taken upon themselves the office of sponsors without due consideration, and whose sense of its importance have since increased, will of course now endeavour to discharge their duties in the best manner that circumstances will admit of.

Let not the importance of the office, however, discourage religious persons from undertaking it: they are the proper persons to undertake it,—and they ought not to shrink from an office which may give them so many opportunities of doing good. V.

REMARKABLE INSTANCE OF RECOVERY OF SIGHT.

ABOUT sixteen years ago, Thomas Wilson, of Langholm, who is now a man of threescore and twelve, felt a dimness of vision creeping over him, and in a short period became what is called stone-blind. To a person who had always led an active life, the affliction was heavy, the privation most severe; but still he was wonderfully cheerful and resigned, and though he seldom moved far from the fire-side, his general health had suffered but little, when the sense of seeing was restored in a manner which is truly wonderful, if not miraculous. On Thursday, the 28th ultimo, he was seized with a violent pain in his head and temples, accompanied by a copious discharge from his eyes; but at the end of two days the pain and running both ceased, and then the film was gradually removed that had so long shut out the external world. While seated in his dwelling, on Saturday, the 28th of November

he, to his utter astonishment perceived the cheerful light of day, and in a few moments, distinctly observed "a tall dark man" passing the window. This individual was his own son, who, during the long and dreary blank in his father's existence, had been transformed from "a white-headed callant" to a brawny and "black-a-vised man." The feelings of the parties were pleasurable in the extreme: the father knew his son by his voice, and perused and reperused his features with an anxiety which beggars all description. His wife next engaged his attention, and then every member of the family, from a daughter-in-law, whose appearance he had fancied, rather than known, to her healthy offspring that ran romping about, fit emblems of their father when he had seen him before. For some days the old man was actually half delirious with joy, and even yet his wife complains that it is totally impossible to keep him in the house. His great delight is to wander about the streets and lanes of Langholm, reading the signs, and threading his way without the aid of either spectacles or a guide. At other times he explores the fairy nooks of the Ewes and the Esk, washing his palms and eye-lids in streams which he never expected to behold again, and whose murmurs are as the sweetest melody to his ear. The lapse of sixteen years, produces divers strange changes, even in a quiet country village; and many early friends and neighbours have gone down to the grave since Thomas Wilson became unable to distinguish day from night, or even one season from another, excepting as they were intimated to him by different degrees of heat and cold. Still he meets with a few old acquaintances, and with these he takes every opportunity of comparing notes and talking over "the days of langsyne." But, amidst all his enjoyments, a feeling of melancholy occasionally steals over him, and he finds it difficult to subdue the conviction that his latter end is near at hand, seeing

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that Providence has worked out for him so merciful a deliverance. Still he is abundantly thankful and resigned, and so long as memory holds her seat, will rejoice in the restoration of that faculty, which, next to reason, is the most precious gift which Heaven in its wisdom vouchsafes to man. A case so remarkable, and which we have learnt from the most undoubted authority, should not be overlooked by the Faculty; and our own opinion is, that, if medical treatment had been resorted to at first, the dreary blank in the old man's existence might have been greatly shortened, if not averted altogether."—*Dumfries Courier*.

It is often said that "we do not know the value of our blessings till we have lost them." We can easily conceive the happiness of poor Wilson on the recovery of his sight. He had felt the inconvenience of the want of sight, and he was well able to understand the happiness which belonged to its restoration: and he seemed full of thankfulness. Now, if we judged aright, we should feel that we are indebted to the great goodness of Providence for every moment that we are allowed to enjoy the blessing of sight. This gift comes from Him. The same is true of the gift of *hearing*, of *speaking*, of the power of *walking*, and indeed for *every* power that belongs to the body, or to the mind. And yet we can often possess these gifts without thankfulness, sometimes without even *thinking* of the Giver, and not seldom alas! we use them in actual opposition to His will. But such is man's evil nature! How greatly then do we need the help of divine grace to lead us to see how much we owe to the goodness of our great Creator, and to show us the sin of living in forgetfulness of Him who has made us, and all around us, in such a way that nothing but the grossest dullness can help beholding his work. Even from *these* considerations, we may sufficiently understand why the Scriptures consider *forgetful-*

ness of God to be a great sin. And the sin is greater still if we extend our thoughts, and consider *all* that God has done for us : that he not only created us, and made all things around us suited to our wants, but that he continues to preserve *us* and *them*, and has given us rules to guide us so that we might derive all the happiness from his works that they are capable of producing. Then when we consider that, though we have slighted his goodness and rebelled against his laws, still he has made a way by which we might be redeemed from the penalty of our offences, and restored to happiness and to favour, how much more are we called upon to *give praise* to God ! and how great must be our sin if we *forget* him ! Let no man then say that he has not *sinned* ; for to *forget* God is itself a *great* sin, and the Scriptures abound with declarations of the great danger of those who are guilty of it : and few sentences can be more striking than that of the Psalmist :—" the wicked shall be turned into Hell, and all the people that *forget* God *."

V.

PRAYER OF A YOUNG MAN BEFORE MARRIAGE.

(*Sent by an anonymous Correspondent.*)

NOTHING of singular importance, nothing of extraordinary moment, either to ourselves or others, ought to be resolved upon or undertaken, without prayer to God.

"Most glorious God and gracious Father, who dost bless us by Thy bounty, pardon us by Thy mercy, and support and guide us by Thy grace. Since by Thy dispensation and overruling providence, I am now to change my condition ; I offer up my humble supplication, that Thou wilt vouchsafe to bless me and to grant me Thy grace, to enable

* Psalm ix. 17.

me to enter into the state which Thou thyself, O Lord, didst ordain for the happiness of the human race and benefit of society, with a proper disposition of mind to fulfil the duties of it conscientiously. For my intended wife I also implore Thy blessing, O Almighty Father. May she be disposed to do her duty in an acceptable manner, as a woman professing godliness: and grant that we may become mutual helps to each other in the way of righteousness; and, when we have received the blessings of a married life, may hereafter dwell together in Thy eternal kingdom, through the merits and mediation of Jesus Christ." *Amen.*

Composed from Bishop Taylor.

ADVICE TO SERVANTS.

It too often happens that young persons who are in service, spend all their earnings upon themselves, when they might contribute to their parents' wants, and make their old age comfortable. They should try to get services in sober religious families, and behave themselves with discretion and honesty, and make it their endeavour, if their parents are in need, to help them. The common excuse which young men and young women make for their selfishness and extravagance, is, that they work for their money, and have a right to do what they please with it. Parents also have worked for *their* money; but if they had talked in this way, and laid out all their earnings upon themselves, what a dreadful state their children would have been in! Parents have helped their children; and children should be always ready, on their part, to render their parents every return of gratitude; and to help them in their time of need.

Sent by the same.

QUESTIONS ON THE NEW TESTAMENT.**ST. MATTHEW, Chap. iv.***(Continued from page 14.)***WHERE do we learn the cause of John being cast into prison?****In Matthew xiv.****By whom was he imprisoned?****By Herod.****Over what country did Herod reign?****Over Galilee.****Where do we find that?****In Luke iii.****In what city of Galilee did our Saviour's parents dwell?****At Nazareth.****To what place did Jesus go when he quitted Nazareth?****He went to Capernaum.****Upon what sea is Capernaum situated?****Upon the sea of Galilee.****By what other names is this sea called?****The sea of Tiberias, and lake of Gennesarat.****To which of the tribes did Capernaum belong?****To Zabulon and Nephtali.****Who originally divided the land of Canaan amongst the twelve tribes?****Moses and Joshua, by the command of God.****How did it happen that the lands of the different tribes were not lost or exchanged in process of time?****At the year of Jubilee, every fiftieth year, each family was put in possession of its original property.****What prophecy does St. Matthew quote concerning Zabulon and Nephtalim?****Isai. ix. 1, 2.****What is meant by people "sitting in darkness?"****That they were in gross ignorance.**

On what day of the year is this prophecy read in our Church ?

On Christmas-day.

What is the second lesson for the same service ?

Luke ii.

How does the second lesson illustrate the first ?

It relates the fulfilment of the prophecy.

How did light shine upon the people sitting in darkness ?

The Gospel was preached unto them.

Where is Christ called the " True Light ?"

John i. 9.

Whom is He there said to lighten ?

Every man that cometh into the world.

How does He deliver men from the region and shadow of death ?

By having overcome death and brought life and immortality to light.

What was the first subject of Christ's preaching ?
Repentance.

What is here meant by the kingdom of Heaven ?

The Gospel.

How was it more at hand than formerly ?

Christ was born into the world and about to preach it.

Whom did Christ see as he walked ?

Simon Peter, and Andrew.

What were they doing, and what was their trade ?

They were casting their nets into the sea, being fishermen.

What do we learn from their being noticed by Christ ?

That the lowest occupations are not beneath His observation.

What principle will sanctify the meanest employments ?

The principle of doing all to the glory of God; that is, with reference to His favour.

What did Christ say to Andrew and Peter ?

"Follow me, and I will make you fishers of men."

What did He mean by "fishers of men?"

That they should draw men to Christ.

Why do you think that Christ chose such humble instruments for the establishment of His Gospel?

That the power might plainly be not of *man* but of *God*.

Where is the kingdom of Heaven represented under the simile of a "Net?"

Matthew xiii. 47.

How did Peter and Andrew receive the call of Christ?

They left their nets and followed Him.

What did they prove by their readiness to leave their worldly employment?

That they believed Him to be a person having authority.

What is St. John's account of the calling of these Disciples?

Andrew was so overjoyed, that he went and fetched his brother Simon, and brought him to Christ.

What did Andrew say to his brother?

We have found the Messiah.

What did they believe concerning the Messiah?

That he would be a temporal Prince according to their interpretation of the prophecies.

Whom did Christ next call upon to follow Him?

James and John, the sons of Zebedee.

Through what country did Christ manifest first His good-will to men?

Through all Galilee.

How did He gain influence over the people?

By healing all manner of sickness.

Into what regions did His fame extend?

Into Syria.

What was the effect of His kindness towards the afflicted?

Great multitudes followed Him.

From what provinces did the multitudes assemble?
From Galilee, Decapolis, Judea, and beyond
Jordan.

Which of all these was his own country?
Galilee.

Within what kingdom was all these provinces
contained?

The kingdom of Judea.

M. B. A.

ANECDOTES CONCERNING DOGS.

(Sent by a Correspondent.)

ALL dogs can swim; although some dislike the water, and take to it with difficulty at the bidding of their masters. The bull-dog would appear the least likely to combat with a heavy sea, as the Newfoundland dogs often do, and yet the following circumstance is well authenticated:—On board a ship, which struck upon a rock, near the shore during a gale, there were three dogs, two of the Newfoundland variety, and an English bull-dog, rather small in growth, but very firmly built and strong. It was important to have a rope carried ashore; and as no boat could live for an instant in the breakers towards the land, it was thought that one of the Newfoundland dogs might succeed; but he was not able to struggle with the waves, and perished. The other Newfoundland dog, being thrown overboard with the rope, shared a similar fate. But the bull-dog, though not habituated to the water, swam triumphantly to land, and thus saved the lives of the persons on board. Among them was his master, a military officer, who has the dog still in his possession.

The princes of the Trojan war allowed their dogs

to wait under their tables to gather up the remains of the feast—amongst these fragments were the soft and fine parts of bread, with which the guests wiped their fingers when the meal was finished, and which were always a perquisite to the dogs: it was in allusion, probably, to this custom that the woman of Canaan said, “the dogs eat of the crumbs which fall from their masters’ table.”

Many of the inferior animals have a distinct knowledge of time. The sun appears to regulate the motions of those which leave their homes in the morning, to return at particular hours in the evening. The Kamschatka dogs are probably influenced in their autumnal return to their homes, by a change of temperature. But, in the case of dogs in a highly civilized country, the exercise of this faculty is strikingly remarkable. Mr. Southey relates two instances of dogs who had acquired such a knowledge of time, as would enable them to count the days of the week. He says, my grandfather had one who trudged two miles *every Saturday* to cater for himself in the shambles. Another more extraordinary and well authenticated example—a dog, which had belonged to an Irish Roman Catholic, and was sold by him in England, would never touch a morsel of food on *Friday*. The same faculty of recollecting intervals of time exists, though in a more limited extent in the horse—the following is a curious instance. A horse, which being accustomed to be employed once a week on a journey with the newsman of a provincial weekly newspaper, always stopped at the houses of the several customers, although they were sixty or seventy in number. But further, there were two persons on the route, who took one paper between them, and each claimed the privilege of having it first, on the alternate Saturday. The horse soon became accustomed to this regulation; and although the parties lived two miles distant, he stopped once a fortnight at the door of the half-customer at

Thorpe, and once a fortnight at that of the other half-customer at Chertsey, and never did he forget this arrangement, which lasted several years, or stop unnecessarily when he once understood the rule.

Montaigne, the most accurate of observers, has recorded a singular instance of the faculty of dogs in judging of space.

“I am struck with admiration at the performance, which is nevertheless very common, of those dogs that lead blind beggars in the country and in cities. I have taken notice how they stop at certain doors, where they are wont to receive alms; how they have avoided the encounter of coaches and carts, even in cases where they have had sufficient room to pass; and I have seen them, by the trench of a walled town, forsake a plain and even path to take a worse, only to keep their master further from the ditch. How could a man have made this dog understand that it was his office to look to his master's safety only, and despise his own convenience to serve him? And how did he acquire the knowledge, except by a process of reasoning, when the path was broad enough for himself, that it was not so for the blind man?”

Remarkable instance of the quickness of a dog in the comprehension of language.—A mongrel, between the shepherd's dog and terrier, a great favourite in a farm-house, was standing by, while his mistress was washing some of her children. Upon asking a boy, whom she had just dressed, to bring his sister's clothes from the next room, he pouted and hesitated—“Oh, then,” said the mother, “Mungo will fetch them.” She said this by way of reproach to the boy, for Mungo had not been accustomed to fetch and carry. But Mungo was intelligent and obedient; and without further command, he brought the child's frock to his astonished mistress.

One of the greatest terrors of a domesticated dog is a naked man, because this is an unaccustomed ob-

ject. The sense of fear is said to be so great in this situation, that the fiercest dog will not even bark. A tan-yard at Kilmarnock, in Ayrshire, was a few years ago extensively robbed by a thief, who took this method to overcome the courage of a powerful Newfoundland dog, who had long protected a considerable property. The terror which the dog felt at the naked thief was altogether imaginary—for the naked man was less capable of resisting the attack of the dog, than if he had been clothed. But then the dog had no support in his experience. His memory of the past did not come to the aid of that faculty which saw an unknown danger in the future. The faculties of quadrupeds, like those of men, are mixed in their operation. The dog who watches by his master's grave, and is not tempted away by the caresses of the living, employs both his memory and his imagination in this act of affection.

In the year 1827, there was a dog constantly to be seen in St. Bride's Church-yard, Fleet-street, which for two years had refused to leave the place where his master was buried. He did not appear miserable; he evidently remembered their old companionship, and he imagined that their friendship would again be renewed. The inhabitants of the houses round the church daily fed the poor creature, and the sexton built him a little kennel. But he would never quit the spot, and there he died.

The faculty by which animals can communicate their ideas to each other is very striking; in dogs it is particularly remarkable. At Horton, in Buckinghamshire, (a village where Milton passed some of his early days,) about the year 1818, a gentleman from London took possession of a house, the former tenant of which had removed to a farm about half a mile off. The new inmate brought with him a large French poodle dog, to take the duty of watchman, in the place of a fine Newfoundland dog which went away with his master: but a puppy of

the same breed was left behind ; and he was incessantly persecuted by the poodle. As the puppy grew up the persecution still continued. At length, he was one day missing for some hours ; but he did not come back alone : he returned with his old friend, the large house-dog, to whom he had made a communication ; and in an instant the two fell upon the unhappy poodle, and killed him before he could be rescued from their fury. In this case, the injuries of the young dog must have been made known to his friend ; a plan of revenge concerted : and the determination to carry that plan into effect formed and executed with equal promptitude.

LETTER FROM LADY JANE GREY.

THOSE of our readers who have taken pains to pick up such morsels of history as we have thrown in their way, will remember, that, after the death of the young king Edward the VIth*, some ambitious noblemen had attempted to set up Lady Jane Grey as queen, in consequence of her relationship to the late king. This excellent lady had no desire to be queen, but she was urged on by her relations, who thought that by bringing her forward, they should gain power for *themselves* : and the arguments which they used, to persuade her that the crown was properly her's, at length overcame her, and she yielded to their urgent entreaties. The Duke of Northumberland, whose son Lord Guilford Dudley, was married to Lady Jane, was the principal promoter of the scheme to make her queen. She had, indeed, no fair claim to the throne, and therefore few people supported her in the attempt. She and her husband were afterwards beheaded ; and the sufferings

* See page 565, Vol. III.

of this very young, and handsome, and interesting couple, excited universal compassion, as they had been urged by others, rather than their own wishes, to their unhappy attempt.

A short time before her execution, Lady Jane wrote to her sister, the Lady Catherine Herbert, the following letter in the blank leaves of a Greek Testament, which she sent as a legacy to that lady. The letter was written in Greek, and the following is a translation of it:—

“I have sent you, my dear sister Catherine, a book, which, although it be not outwardly trimmed with gold, or the curious embroidery of the artfullest needles, yet inwardly it is of more worth than all the precious mines which the vast world can boast of. It is the book, my only best-beloved sister, of the law of the Lord. It is the testament and last will which he bequeathed unto us wretches, and wretched sinners, which shall lead you to the path of eternal joy; and, if you with a good mind read it, and with an earnest desire follow it, no doubt it shall bring you to an immortal and everlasting life. It will teach you to live and to die. It shall win you more, and endow you with greater happiness than you should have gained by the possession of our woeful father's land; for as, if God had prospered him you should have inherited his honours and manors, so, if you apply diligently to this book, seeking to direct your life according to the rule of the same, you shall be an inheritor of such riches as neither the covetous shall withdraw from you, neither the thief shall steal, neither yet the moths corrupt. Desire, with David, my dear sister, to understand the law of the Lord thy God. Live still to die, that you after death may obtain eternal life; and trust not that the tenderness of your age shall lengthen your life; for unto God, when he calleth, all hours, times and seasons are alike, and blessed are they whose lamps are furnished when he cometh; for as soon

will the Lord be glorified in the young as in the old. My good sister, once again more, let me intreat thee to learn to die. Deny the world, defy the devil, and despise the flesh, and delight yourself only in the Lord: be penitent for your sins, yet despair not: be strong in faith, yet presume not; and desire with St. Paul, to be dissolved and to be with Christ, with whom, even in death, there is life. Be like the good servant, and even at midnight be waking, lest, when death cometh and stealeth upon you like a thief in the night, you be like the servant of darkness, found sleeping, and lest for lack of oil you be found like the five foolish virgins, or like him that had not on the wedding garment, and then you be cast into darkness, or banished from the marriage. Rejoice in Christ, as I trust you do; and seeing you have the name of a Christian, as near as you can follow the steps, and be a true imitator of your master Christ Jesus, and take up your cross, lay your sins on his back, and always embrace him.

“ Now, as touching my death, rejoice as I do, my dearest sister, that I shall be delivered from this corruption, and put on incorruption; for I feel assured that I shall, for losing a mortal life, win one that is immortal, joyful, and everlasting, the which I pray God grant you in his blessed hour, and send you his all-saving grace to live in his fear, and to die in the true Christian faith, from which, in God's name, I exhort you that you never swerve, neither for hope of life, nor fear of death; for if you will deny His truth, to give length to a weary and corrupt breath, God himself will deny you, and by vengeance make short what you, by your soul's loss, would prolong: but if you will cleave to him, he will stretch forth your days to your comfort, and to his own glory; to the which glory God bring me now, and you hereafter, when it shall please him to call you. Farewell once again, my beloved sister,

and put your only trust in God, who only must help you.

"Your loving sister,

"JANE DUDLEY*."

To the Editor of the Cottager's Monthly Visitor.

SIR,

As I have frequently met with some "short sermons" in your useful publication, I take the liberty of sending the following,

And remain, Sir,

Your constant reader,

June 1st, 1829.

C. S. R.

I JOHN v. 3.

"For this is the love of God, that we keep His Commandments; and His Commandments are not grievous."

It is impossible that you should be Christians, if you do not love Christ himself, and the Father. "Thou shalt love the Lord Thy God, with all thy heart and with all thy soul,"—this is the foundation of religion, this is the principle of every good and virtuous action. St. John has taught, that, by certain plain and visible proofs, we shall know if we love God; and first, that we have pleasure in His commandments, for "they are not grievous." From our infirm and corrupt nature the law of God is not pleasant to us: the divine law of purity is contrary to the inclinations of those who follow sinful lusts. Whilst we are in this state, then, can we, with sincerity say "His commandments are not grievous?" My

* This is the proper name of this lady, though she is better known by her maiden name of Grey.

Brethren, if we feel a distaste for his worship,—if we complain of weariness during its performance,—here is a proof that our hearts are not rightly influenced by the love of God, and therefore not yet drawn by His Spirit from that love of the world which belongs to the natural man. To them who have the spirit of holiness, “whose delight is in the Lord,” His worship becomes a delight; they are ready to exclaim with the royal Psalmist, “Lord what love have I unto Thy law, all the day long is my study in it. O, how sweet are Thy words unto my throat; yea, sweeter than honey unto my mouth,—away from me ye wicked, I will keep the commandments of my God. Blessed is the man whom Thou choosest, and causest to approach unto Thee, that he may dwell in Thy courts.” Such is the *unaffected* language of the truly devout heart. A true Christian draws nigh to God in prayer, and by the several means of grace which he has appointed. O! what is there in all the transitory pleasures of sin, compared with the everlasting joy of a peaceful conscience, the blessed hope to be derived from knowing that the trials of a true servant of God are intended to be the means of leading him to everlasting happiness; and that great is the blessedness of those who are enabled to resist those temptations, which would have led them into sin. Truly, the man who has so acted, will say, “the commandments of the Lord are not grievous—they bring their exceeding great reward.”

C. S. R.

JUDGE NOT HASTILY AGAINST OTHERS.

I WAS amused a few days ago, by a reflection made by an old labourer*, to his son, on seeing a shilling

* He was a great reader of his Bible.

become visible in a tub, (on the bottom of which it had previously been not visible—he standing at a distance, and the tub being empty) by the pouring into it a sufficient quantity of water. “Ah James,” said he “how different things seem shining through a different point of light,” (through a different medium he meant)—“and I advise you to be slow in giving belief to appearances, particularly when *against* others.”

R. S.

A DESTRUCTIVE MONSTER.

ACCOUNTS from America tell us, that a very great improvement is going on in that country, on the score of temperance, and that the people are in earnest in their endeavours to put a stop to the practice of drinking spirits, which they have found out to be the very way to ruin. In many places it is said to be becoming disgraceful to sell ardent spirits, except for medical purposes. This zeal for temperance has, we are told, extended to portions of the Indian tribes. The Cherokee Phoenix, a native newspaper says: “There is a terrible monster that is abroad in this country, and which we hope we shall be able to crush; he is destroying many strong men. He makes such havoc, that the moaning of the widow and orphan is heard wherever this enemy has been. Unless we defend ourselves, he will destroy us all. Let us all arise and put him to death, or banish him beyond the limit of the Cherokee nation.”—This monster is known in England by the name of *Gin*.

SHROVE TUESDAY.

THE following account of Shrove Tuesday is given in “Wheatly on the Common Prayer.”

“The Tuesday after Quinquagesima Sunday is generally called Shrove Tuesday; a name given to it from the old Saxon words ‘Shrive,’ ‘Shrift,’ or ‘Shrove,’ which, in that language, signifies to ‘confess,’ it being the constant custom among the Roman Catholics to confess their sins on that day, in order to receive the blessed sacrament, and thereby qualify themselves for a more religious observation of the holy time of Lent, immediately following.”

As it was the custom to eat no flesh during Lent, this Tuesday became a sort of day of leave-taking of flesh and other dainties, and so it led to parties and merriment: and in this way the carnival is still celebrated at Rome. It is grievous to think that seasons which were set apart for services of devotion, should ever be abused to purposes of profligacy and vice. But, without either defending the original intention of the religious customs of the Romish Church, or undertaking to speak of their present abuses of them, it would be well for us, as Protestants, if we would ask *ourselves* how we keep the sacred seasons appointed by *our* Church, and whether we do not often profane, to the worst of purposes, those days which were set apart for the express purpose of being kept *holy*.

The very name of a *holy*-day seems now to have changed its meaning, and is, by too many, understood to be nothing else but a day of idleness or of profligacy. These things ought not to be so. The season of the birth of Christ, and of the resurrection of Christ, ought to bring to the minds of Christians, feelings of the utmost solemnity, and excite in them meditation of the deepest devotion. It is indeed true that they are seasons of *joy*—but it is of *religious* joy—not the joy of the profligate and the profane.

With respect to Shrove Tuesday, we have only been induced to notice it, for the sake of expressing our abhorrence of the scenes of cruelty which are, in some places, exhibited on that day. We truly be

lieve, indeed, that, of late years, there has been a great improvement in this respect;—but we have such a thorough abhorrence of any thing like wanton cruelty to animals,—that if it be possible that any thing of this nature is practised in any single village where this little book may find its way,—we cannot miss the opportunity of warning our young readers against such shameful and sinful barbarity. We do, however, hope and trust, that there is not now a single boy who reads the following description who would not be ashamed to have it believed that he could be concerned in such cruelty. Mrs. Trimmer says,—“ Besides cock-fighting, I will tell you of another kind of barbarity which is sometimes practised by cruel wicked boys on cocks. On a particular day in the year, called Shrove Tuesday, they assemble in parties, and fling cudgels at these poor harmless creatures until they kill them. First one little tyrant throws at a cock, and perhaps breaks a leg; this is mended as they call it, with a piece of stick tied to support it; and then the next boy flings, who, it is likely, may knock out an eye; another blow, perhaps, breaks a wing; and scarcely a stroke fails of crushing some of its tender bones. As long as strength remains, the tortured bird attempts to escape from its tormentors, but continued agony soon obliges him to drop. If he shew the least remains of life, he has still more to endure; for they run his head into the ground to recover him, as they say; this makes the creature struggle, and he is set up once more: a few blows now complete the cruel sport, and he drops down dead, whilst his murderers exult over him, and think that they have done a very noble deed! What do you think of such boys, Henry? Is there not much more pleasure in seeing the happy creature pecking at the barn door, strutting on his dunghill—clapping his wings, and crowing with joy, than to see his noble courage subdued in this manner—his bright eyes covered with a deadly

film, and his beautiful plumage covered with dirt and blood?"

V.

RECEIPT FOR MAKING SOUP.

THERE are perhaps few better methods of assisting the poor, than by making soup for them. Perhaps it may be better to sell the soup to them at a low price, than to give it, as it will thus go much farther, and the sale may be kept up, with but little loss, during the whole of the winter. We have taken the following receipt from a London Newspaper. If Cottagers would try the making of soup for their own families upon a smaller scale it would perhaps be the cheapest and best method of feeding them.

RECEIPT.—Wash two ox's cheeks clean and well, and also a leg of beef; then put them into 35 gallons of water; add a peck of good boiling peas (previously soaked in soft water,) a peck of turnips, a quartern of onions, a bunch of carrots, ditto of leeks, a handful of sweet herbs, an ounce of allspice, and pepper and salt to your taste. Set it to stew with a gentle fire in the afternoon, allowing as little evaporation as may be, and not skimming off the fat, but leaving the whole to stew gently over the fire till night. Make a small fire under the boiler the next morning, and add as much water as will make up the waste by evaporation, keeping it gently stewing till noon, when it will be ready to serve for dinner. A little oatmeal (if needful) may be added to thicken it.

One hundred and forty quarts of savoury nourishing soup will thus be made at a very moderate expense.

MISERABLE EFFECTS OF DRUNKENNESS.

A FACT.

A SHORT time since, among other duties of a large

parish, I was called upon to visit a poor woman turned of ninety, fast sinking from a decay of nature, though still in possession of all her faculties. After praying by her bed-side, conversing on spiritual subjects, and administering the sacrament of the Lord's Supper, my conversation turned upon her temporal affairs; and, on inquiring as to her means of support, I learnt she depended entirely on the precarious assistance of friends, almost all of whom she had outlived, and had scarcely found one to supply their place; but, added she, I trust in Him "who is the father of the fatherless, and the God of the widow," that he will not forsake me in my old age. I here naturally asked, had she no relations, no children, or grand-children? "Alas!" answered the poor creature, (bursting into tears,) "I have one kind and affectionate daughter, whom I have not seen for years, and it would break her heart, did she know the state I am in; and I have begged of those about me not to let her know I am ill." I then asked where she was: "Many miles from this place," she said, "and willingly would she travel them, to see the last of her poor mother; but it cannot be done without money, and to raise it is impossible, even if she could leave her home; all owing, Sir, to the imprudence of a *Drunken Husband!*" (Here the tears rolled fast down her aged face.) She then entered upon many particulars of his disgraceful and cruel conduct, saying that "he spent every sixpence he had, in drink; that his time was often wasted, and many an hour spent in bed, in a disgusting state of intoxication; and his wife and family had been suffered to go in rags, and in want of the common necessities of life. Thirty-three years has she now been married, and not known three hours of comfort!" I could not help being much interested about the poor old woman, and felt disposed to alleviate her wants and sorrows: but what are the attentions of a stranger, to those of an *only* child?

What could soften the bitter reflexion on the misery of her truly wretched daughter, or save her grey hairs from going down with sorrow to the grave?

On leaving the house, I could not help meditating on the character of an habitual drunkard; and thinking he was one of the most despicable characters we know of, since he not only sets the anger of God at defiance, and makes himself a beast in the face of his fellow-creatures, but he does not scruple to bring upon all his friends far and near, the greatest misery, by the selfish indulgence of so vile, filthy, and ruinous a habit.

A. P. E.

SELECTIONS FROM DIFFERENT AUTHORS.

THE excellence of our Liturgy, and our Establishment, is more and more impressed upon my mind. How admirably do her confessions, her penitentiary offerings, her intercessions, her prayers, suit with the case of the Christian! If a man's heart be right towards God, he will not be disposed to find fault with the Liturgy.

H. Kirke White.

Courage can never exist with the consciousness of guilt, and speedily forsakes a man who has forsaken his duty.

Belisarius.

A spirit of devotion is one of the greatest blessings, and, by consequence, the want of it one of the greatest misfortunes, which a Christian can experience. When it is present, it gives life to every act of worship which we perform; it makes every such act interesting and comfortable to ourselves. It is felt in our most retired moments; in our beds, our closets, our rides, our walks. It is stirred within us when we are assembled with our children and servants in family prayer. It leads us to Church, to the congregation of our fellow Christians there collected; it accompanies us in our joint offices of religion.

in an especial manner, and it returns us to our homes holier, and happier, and better; and lastly what greatly increases its value to every anxious Christian, it affords to himself a hope that his heart is right towards God. When it is followed up by a good life, by abstinence from sin, and endeavours after virtue, by avoiding evil and doing good, the proof and the satisfaction to be drawn from it are complete.

Paley.

It is one property of the devotional spirit to give a particularity to our public worship, though it is carried on and expressed in terms which are framed for the use of all.

The Same.

ON THE LOVE OF GOD.

The *love* of God dwells in the heart of man as a powerful principle of action: but it subsists there with other principles, especially with the *fear* of him. To cultivate, to cherish, to strengthen, to improve this principle, ought to form the most anxious concern of our spiritual life. He that loveth God keepeth his commandments; but still the love of God is something more than keeping the commandments. For which reason, we must acquire, what many it is to be feared have even yet to begin; a habit of contemplating God in his bounties and blessings. Religion can hardly subsist in the soul without this habit in some degree. Now of special mercies towards himself, no one who calls to mind the passages and providences of his life can be destitute. There is one topic of gratitude falling under this head which almost every man who is tolerably faithful and exact in his self-recollections will find in events upon which he has to look back; and it is this,—how often have we been spared when we might have been overtaken and cut off in the midst of sin?

The Same.

“How often the *sight* of *means* to do ill deeds, makes ill deeds done!” How rigidly careful should we be to keep the young from every scene of vice.

J.

What the vanity of science falsely has ascribed to *nature*, the sacred writings resolve into the immediate will and providence of *God*. Nature means nothing but the constant and stated operation of God upon matter.

The Same.

EXTRACTS FROM THE PUBLIC NEWSPAPERS, &c.

THE best mode of preserving apples for Spring use I have found to be, the putting them in dry sand as soon as picked. For this purpose I dry sand in the heat of summer; and late in October put down the apples in layers, with a covering of sand upon each layer. The singular advantages of this mode of treatment are these:—1. The sand keeps the apples from the air,—which is essential to their preservation. 2. The sand checks the evaporation of the apples, thus preserving their full flavour: at the same time any moisture yielded by the apples (and some there will be) is absorbed by the sand, so that the apples are kept dry, and all mustiness is prevented. My pippins in May or June are as fresh as when first picked; even the ends of the stem look as if just separated from the tree.—*Massachusetts Agricultural Repository.*

On the 25th April a young man of the name of Wheeler, a carpenter, residing at Warmington, near Winchcomb, having procured a quantity of gin, swallowed no less than seven half pints of the liquid poison in a very short space of time, after which brutal exploit he lay for a while in a state of insensibility, but having subsequently recovered sufficiently to walk home, he was put to bed, and lingered until the following Friday, when he expired, a victim to the fatal passion for ardent spirits.

A remarkable instance of parental affection in the feathered tribe occurred here. A lady, residing in Duke-street, on going into her parlour, observed her cat with a young linnet in its mouth, which had got in by a window which was open. The lady took the little trembler from the fangs of its enemy, and placing it in her bosom, it in a short time revived. She then put it into a cage at the window, and soon after was surprised by observing two larger linnets, and then two or three more, apparently the remainder of the young brood, fluttering around the cage. By and by, they all got into it by the hole that admits the water, and, fluttering and chirping around their captive companion, apparently succeeded in persuading it to regain its liberty, as, in a short time, the whole family made their exit by the same aperture through which they had entered. The wounded bird was immediately surrounded by the others, and all seemed to testify the greatest joy at its release.—*Edinburgh Paper.*

A boy, while incautiously endeavouring to mount one of the waggons on the Kirkintilloch railway, containing about four tons of coals, lost his hold, and fell before the wheel, which, going over one of his legs, severed it from his body; another waggon, in coming up, took off one of his arms; and a third shockingly mangled his body. He was taken up lif-

less. The boy had attempted to ascend more than one waggon, and was repeatedly warned of his danger, but would not desist.—*Glasgow Chronicle.*

Most kinds of flowers may be restored by the use of hot water. Place the flowers in scalding water deep enough to cover one third of the stems, and by the time the water is cold, the flowers will have become fresh and erect; then cut the ends and put them into cold water.

London Paper.

A man named Luke Flood, had been drinking, with his wife and several acquaintances, at the Royal Oak, until about half past eight o'clock, when they set out on their way home. In going up Oldham-street, they came to another dram shop, into which some of the party proposed to go. Flood, however, refused to go in, and proceeded to his house; but his wife, who had a child in her arms, was unable to resist the temptation of more Gin. She went into the house with some of her friends; and her husband heard nothing of her until about half-past one o'clock in the morning, when he was called up by the watchman, who had found his wife lying dead drunk in a pool of water, and had brought her home. The poor child, however, was not with her; and, on going back to the place, the watchman found it in the water dead. It appears that the miserable woman had gone past her own door, without being able to find it, and had fallen into the water with the child in her arms. Being completely intoxicated, she was unable to help either herself or the child; and the poor infant was consequently drowned.—*Manchester Paper.*

A boy of the name of Connolly, who was ringing a bell at an auction of the property of a publican on the Falls Road, had a quantity of whisky very improperly given him; after drinking which, he went to a cart, on which he lay down and fell asleep; but on some person going to waken him a little while afterwards, it was found that he had slept the sleep of death!—*Belfast Chronicle.*

TO CORRESPONDENTS.

We have received the communications of *G. S.*; *J. K.*; *P. E.*; *R. J. A.*; *F. J.*; *A. H.*; *Gregory*; *B. D.*; *C. K.*; *S. B.*; *S. W.*; *M. B. A.*; *T. T.*; *James the Footman*, and *L. S. R.*; together with several extracts, and some anonymous articles.

As *X. K. Q.* is desirous of knowing *why* we did not insert his poetry, we can only say that we did not think it *quite* good enough: there were some good thoughts in it; but the metre was, here and there, lame. As he wishes us to be candid with him, we must say, that we are not desirous of inviting young poets to "try their hands" in our little work:—they should remember that the *Editor* bears the blame of all the faults.

K.'s translation of Sabinus is good; and nothing can be more true than that "Honesty surpasses Gold;"—but this declaration should not come from the honest person *himself*:—the same principle which teaches us to be *honest*, should teach us also to be *humble*.

THE
Cottager's Monthly Visitor.

MARCH, 1830.

ON THE EPISTLE FOR SEXAGESIMA
SUNDAY.

2 COR. xi. 19.

WE find, from the former part of this chapter, that the Christians at Corinth had been divided into parties, and induced to listen to the artful suggestions of certain false teachers, who wished to draw them off from their subjection to the authority of St. Paul: for in the third verse, the Apostle declares, "I fear, lest, by any means, as the serpent beguiled Eve by his subtilty, so your minds should be corrupted from the simplicity that is in Christ." In the 13th verse, he thus describes these adversaries, who attempted to overthrow his authority. "Such are false apostles, deceitful workers, transforming themselves into the apostles of Christ." To guard the Church at Corinth from the attempts of these wicked men, St. Paul wrote his Second Epistle to them. The arrogance of the false teachers in questioning his right to be called an Apostle, forces him to the painful necessity of appearing to commend himself. In the portion now before us, he upbraids the Corinthians with their submission to these false teachers, whose presumptuous boasting he exposes, and supports his own right to be regarded as the

minister of Christ, by recounting the many and undoubted proofs which he had given of his zeal in preaching, and patience in enduring the bitter persecutions which had been raised against him by the enemies of the Gospel. "Whereinsoever any is bold," saith St. Paul, "I am bold also." I have as much, nay more, wherein to glory. Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I: for, "If any other man thinketh that he hath whereof he might trust in the flesh, I more; circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews*." "Are they the ministers of Christ? (I speak as a fool†,) I am more, for I was the chosen vessel of the Lord, to bear His name before the Gentiles and kings, and the children of Israel‡, in labours more abundant, in prisons § more frequent, in deaths || oft."

There are many instructive reflections to be drawn from the study of this portion of St. Paul's history.

We first note his *constancy* in undergoing so great suffering and toil, and in exposing himself to so many dangers, for the sake, and in the service of, his Lord and Master.

How should this example quicken *our* diligence in the same glorious service! We were taught by St. Paul, in the last Sunday's Epistle, that our life is a race, in which the prize is "a crown of glory that fadeth not away;" that this inestimable prize is to be sought in faith, and contended for with perseverance. Here we find the same Apostle enforcing his exhortation by his own example. In him, too, we see a pattern of Christian benevolence, and

* Phil. iii. 4, 5.

† That is, I do, on this occasion, think it needful to speak in a way which may by some be considered as *foolish* and *boasting*.

‡ Acts ix. 15.

§ Acts xvi. 23; xxi. 33; xxiii. 10.

|| Acts ix. 24. 29; xiv. 19; and xxiii. 12.

tender sympathy in the distresses of others; "Who is weak, and I am not weak; who is offended, and I burn not?"

We cannot, it is true, do all that this great Apostle did in the service of Christ; and, blessed be God! we are not called to suffer what he suffered for Christ's sake; but like him, we may strive to win men to the love of holiness, not only by giving instruction to those who need it, but by the powerful influence of a pious example; like him we may compassionate the faults of our fellow-Christians; like him "seek to restore them in the spirit of meekness*;" like him, when groaning under the infirmities of our sinful nature, and acknowledging "that in us dwelleth no good thing†," we may receive comfort from the merciful assurance of our Lord, "My grace is sufficient for thee‡." Without that grace the holy Apostle would have sunk under his manifold afflictions; but with it, he was enabled "in all things to approve himself the minister of God, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings§." But after all these glorious labours, do we find him relying on his own merits for salvation? Far from it. We hear him declare, "God forbid that I should glory, save in the cross of our Lord Jesus Christ||." His desire was only to win Christ, "that I may be found in Him," saith he, "not having mine own righteousness, but that which is through the faith of Christ." And shall we, then, presume to rest our hopes of salvation on any other foundation? No: for "there is none other name given under heaven whereby we must be saved." "He is the way, the truth, and the life; no man cometh unto the Father but by Him."

O Lord God! who seest that we put not our trust in any thing that we do; mercifully grant that

* Gal. vi. 1. † Rom. vii. 18.

§ 2 Cor. vi. 4, 5.

‡ 2 Cor. xii. 9.

|| Gal. vi. 14.

by thy power we may be defended against all adversities, through Jesus Christ our Lord; Amen.

L. S. R.

To the Editor of the Cottager's Monthly Visitor.

ON EARLY RISING.

SIR,

AMONG the many points of good advice which your Monthly Visitor has collected for the use and benefit of the poor, you have not forgotten the important one of "Early Rising;" the advantages of which are so evident, as well as so numerous, that it was scarcely to be expected the contrary practice could be *defended*; though it is too often injuriously, and sometimes ruinously, *indulged in*. Such, however, is the case, and in a smart little epigram of two stanzas, which has obtained general circulation, and been much applauded by the thoughtless and idle, an attempt is made to ridicule the advice which recommends all to "rise betimes;" and, as it is well known that wit and sarcasm are often great enemies to honest truth, and that they are the weapons which ill-disposed persons suggest, and the silly are too ready to adopt; I beg leave to add to the two stanzas before mentioned, a third verse; which, by putting the matter in its *true* light, may enable your readers to see through the intended deceit, and may serve to correct the poison which the original lines contain.

"Rise early, I pray," said a parent one day,

"My fatherly hopes do not frustrate;

'Tis the way to be healthy and wealthy, and which
My example will plainly illustrate;"

"I, rising at dawn, one midsummer morn,

Found a purse on the road, as I cross'd it;"—

"That may be," said the child, as he roguishly smil'd,

"But, I think he rose sooner who lost it."

Then the Father replied, as with sorrow he sighed,
That his son to advice was averse,
“ You’ve mistaken it quite, he was out late at night,
Who lost, in the darkness, his purse.”

I am sure that *facts* will bear me out in the assertion, that many more losses happen to those who stay out late at night, than to those who rise early in the morning. How many advertisements beginning with “ Lost late last night or early this morning,” may we read in newspapers? How often do criers in country towns, bawl out, “ lost last night by a person returning from a friend’s house,” &c. and, therefore, to “ early rising,” should be added, “ early to bed;” that we may avoid the exposure to night air, and the danger and hurry of hastening home, after a visit protracted to an unseasonable hour, and where we are tempted to exceed our usual measure of temperate indulgence, and by which we are unfitted to “ pray aright” for the nightly protection and blessing of God.

I am, your well-wisher,
T. T.

To the Editor of the Cottager’s Monthly Visitor.

LETTER FROM A FOOTMAN.

PRAY Sir, may I be so bold as to ask your opinion, about what is called a “ snug and friendly game at cards?”

Our Master will not suffer any card-playing in our kitchen or servant’s hall; indeed he never allows cards in the parlour; and once, I remember, he threw into the fire a nice new pack of cards, which he found lying about in the house. For he says, servants should try to improve themselves, and not lose their time, and money, and temper by card-playing, and perhaps ruin themselves into the bargain by idle habits.

To own the truth, Sir, I used to be very fond of this diversion: but ever since our William went out one night to the public-house, and lost all he had at cards, and was forced to borrow money of me to pay his shoemaker with, I began to think differently; and of late I have seen so much cheating and idleness carried on with cards, that I have resolved to give over playing.

But, however, my fellow-servants are not all like me; they think it nothing but foolishness in my master; and they say as how, it is very hard if poor people cannot amuse themselves, like their betters, when their work is done.

Now, Sir, do be so good as to speak your mind about it, for I dare say they will listen to you, more than they do to our master; though I am sure our master desires nothing but what is right. Pray, kind Sir, excuse my boldness; for I thought something from you might suit some how, this Christmas time, when cards are much in fashion here, whether our master knows of it or not.

So I remain your dutiful

and constant reader,

JAMES—THE FOOTMAN.

Servants Hall, Jan. 7, 1830.

Answer.—I recommend the footman, by all means, to attend to his master's directions; and if his fellow-servants will do the same, I doubt not they will find the advantage of it.

ON FALSEHOOD.

“There is not a word in my tongue but Thou, O Lord, knowest it altogether.”

OUGHT not this reflection to check the unbridled license of speech in which too many persons indulge? ought it not to put a stop to the habits of deceit, to

the lying tongues which so often disgrace those who call themselves Christians? That these sins do so frequently abound, is a proof that whatever men may profess, the thoughts of God's all-seeing eye must be far from them; for there is no sin more plainly, more frequently forbidden in the New Testament than that of lying, nor any which has been more openly, more awfully punished*. It is classed with the worst crimes of which a man can be guilty, and is expressly declared to be sufficient to shut us out from the kingdom of heaven†. The first sin we read of in the bible began in a lie, by which the devil tempted the woman to eat the forbidden fruit, telling her that God would not do as he said. Our Saviour calls Satan the "Father of lies;" and all who follow his example will be considered as his children, and have their portion hereafter with him.

And what, after all, is the use of lies and deceit? If we believe that "the eyes of the Lord are in every place, beholding the evil and the good," which all must believe who understand their Bible, can we hope to deceive *Him*? and what is the use of deceiving men, who, at most, can only kill the body, when we cannot escape Him who hath power to destroy both body and soul in hell. But allowing that, for a time, some *seeming* earthly advantage may perhaps follow upon a successful lie; remember the awful words of our Saviour Jesus Christ, who says, "What shall it profit a man if he gain the *whole world*, and lose his own *soul*."

M. B. A.

SHORT ACCOUNT OF THE LIFE OF THE REV. RICHARD HOOKER.

THE learned and pious Richard Hooker, the celebrated author of "*The Laws of Ecclesiastical Polity*,"

* Acts v.

† 1 Tim. i. 10.

was born at Exeter, in the year 1553. His parents were not remarkable for their extraction or riches, but for their virtue and industry, and God's blessing upon both, by which they were enabled to bestow on their children some degree of learning. Mr. Hooker, even when he was at school, was distinguished by an ardent spirit of inquiry and a quick apprehension, together with great modesty and sweetness of temper. His master considered him as a little wonder, and entreated his parents, who intended him for an apprentice, to continue him at school. He assured them that their son was so enriched with the blessings of nature and grace, that God seemed to single him out as a special instrument of His glory. He told them also, that he would double his diligence in instructing him; and would neither expect, nor receive, any other reward, than the satisfaction of so hopeful and pleasing an employment. This was not unwelcome news, especially to his mother, to whom he was a dutiful and dear child; and all parties were much pleased with the proposal, and gladly accepted it. His parents and his master laid a foundation for his future happiness, by instilling into his soul the seeds of piety; the conscientious principles of loving and fearing God. These seeds were so seasonably sown, and so continually watered with the dew of God's blessed Spirit, that his early virtues grew into so holy habits, as brought him daily into more and more favour both with God and man. At Oxford, whither he went about the fourteenth year of his age, he continued to increase in learning and wisdom, in humility and piety. About the eighteenth year of his age, he had a dangerous sickness that lasted two months; all which time, his mother, in her hourly prayers, earnestly begged his life, of God. Mr. Hooker would frequently mention this circumstance with much satisfaction; and pray that he might never live to occasion any sorrow to so affectionate a mo-

ther; whom, he would often say, he loved so dearly, that he would endeavour to be good, even as much for her sake as for his own. Dr. Edward Sandys, bishop of London, afterwards archbishop of York, hearing a high character of the learning and conduct of Mr. Hooker, resolved that his son, Edwin Sandys, though nearly of the same age, should be sent to Corpus Christi College, in Oxford, and be his pupil. "For," said the bishop, "I will have a tutor for my son, who shall teach him learning by instruction, and virtue by example; and my greatest care shall be the last: and (if God be willing) this Richard Hooker shall be the man into whose hands I will commit my Edwin." And, doubtless, a better choice could not have been made. Mr. Hooker was then in the nineteenth year of his age; he had spent five in the University; and had, by his constant, unwearied diligence, attained great proficiency in all the learned languages, and in the most valuable sciences. His judgment was excellent; and his knowledge both extensive and profound. He not only knew more, but what he knew, he knew better than other men. And he had a most clear method of communicating instruction, to the great advantage of all his pupils, (who, in time, were many) but especially of the two first, Edwin Sandys, and George Cranmer, great nephew of archbishop Cranmer. Betwixt Mr. Hooker and these two persons there was a sacred friendship; a friendship made up of religious principles, free from all selfish views, and which increased daily by a similitude of inclinations for the same studies and recreations. In this blessed, this spiritual amity, they continued for many years; they took sweet counsel together, and walked in the house of God as friends. Mr. Hooker was constant in his attendance on the chapel prayers: and his deportment was such as shewed an awful reverence of that God whom he worshipped and to whom he prayed; giving all outward testimonies that his a^c

fections were set on heavenly things. He was constant in the study of the sacred Scriptures; for the understanding of which, he seemed to be assisted, in some degree, by the same Spirit by which they were dictated. He used often to say; "The Scripture was not written to beget pride, and disputations, and opposition to government: but moderation, and charity, and humility, and obedience, and peace, and piety, amongst mankind; of which no good man ever repented upon his death-bed." And that this was really his judgment, appeared in his future writings, and in all the actions of his life. He was never known to be angry or passionate, or extreme in any of his desires; never heard to utter an unbecoming word, or to repine at Providence; but, by a quiet, gentle submission, and resignation of his will to the wisdom of his Creator, he bore the burthen of the day with patience. When he indulged himself in any pleasantry, his wit was never blemished with unkind language, or with the utterance of any conceit that bordered upon, or might excite in his hearers, a licentious thought. His piety, wisdom, and grave deportment, obtained reverence even from those who, on other occasions, and in other companies, cast off that strictness of behaviour and discourse that is required in a collegiate life. Thus innocent and exemplary was his deportment at College: and thus he continued till death; still increasing in learning, in virtue, and in piety.

Sent by M. J. D.

THE TWO SHOEMAKERS.

(Continued from page 65.)

WHEN Mr. Stock next visited Brown in the prison he did not go alone. He took with him Mr. Thomas, the worthy minister of his parish, who was

so kind as to go at his request, and visit the forlorn prisoner. When they got to Brown's door, they found him sitting up on his bed with the Bible in his hand. This was a joyful sight to Mr. Stock, who secretly thanked God for it. Brown was reading aloud. They listened: it was the fifteenth of St. Luke. The circumstances of this beautiful Parable of the Prodigal Son were so much like his own, that the story pierced him to the soul; and he stopped, every minute, to compare his own case with that of the Prodigal. He was just got to the 18th verse, *I will arise and go to my father*—at that moment he spied his two friends—joy darted in his eyes. O dear Jem, said he, it is not too late; I will arise and go to my Father, my heavenly Father: and you, Sir, will shew me the way, won't you? said he to Mr. Thomas, whom he recollected.—I am very glad to see you in so hopeful a disposition, said the good minister.—O Sir, said Brown, what a place is this to receive you in! O, see to what I have brought myself.

Your condition as to this world, is indeed very low, replied the good clergyman. But what are prisons or dungeons, to that eternal hopeless prison, to which your unrepented sins must soon have sent you? Even in this gloomy prison, on this bed of straw, if you have at last found out your own vileness and your utterly undone state by sin, you may still be more an object of favour in the sight of God, than when you thought yourself prosperous and happy. If you will but improve the present awful visitation; if you do but heartily renounce and abhor your present evil courses; if you even now turn to the Lord your Saviour with lively faith and deep repentance, I shall still have more hope of you than of many who are quite happy, because quite insensible. The heavy-laden sinner who in deep repentance cries, *Lord be merciful to me a sinner*, shall be heard.

It is impossible to describe the self-abasement, the grief, the joy, the shame, the hope, and the fear, which filled the mind of this poor man. A dawn of comfort at length shone on his mind. His humility, and fear of falling back into his former sins, if he should ever recover, Mr. Thomas thought were strong symptoms of a sound repentance. He improved and cherished every good disposition he saw rising in his heart, and particularly warned him against self-deceit, self-confidence, and hypocrisy.

Brown by degrees grew better in his health; that is, the fever mended, but the distemper settled in his limbs, so that he seemed likely to be a poor weakly cripple the rest of his life. But as he spent much of his time in prayer, and in reading such parts of the Bible as Mr. Thomas directed, he improved every day in knowledge and piety, and of course grew more resigned to pain and infirmity.

Some months after this, his hard-hearted father, who had never been prevailed upon to see him, or offer him the least relief, was taken off suddenly by a fit of apoplexy; and after all his threatenings, he died without a will. As by this neglect his father had not fulfilled his threat of cutting him off with a shilling, Jack, of course, went shares with his brothers in what their father left. What fell to him proved to be just enough to discharge him from prison, and to pay all his debts, but he had nothing left. His joy at being thus enabled to pay his debts was so great, that he thought little of his own wants. He did not desire to conceal the most trifling debt, nor to keep a shilling for himself.

Mr. Stock undertook to settle all his affairs. There did not remain money enough, after every creditor was satisfied, even to pay his removal home. Mr. Stock kindly sent his own cart for him; with a bed in it made as comfortable as possible (for he was too weak and lame to be removed any other

way), and Mr. Stock gave the driver a particular charge to be tender and careful of him, and not to drive hard, nor to leave the cart a moment.

Mr. Stock would fain have taken him into his own house, at least for a time, so convinced was he of his sincere reformation both of heart and life; but Brown would not be prevailed on to be further burthensome to this generous friend. He insisted on being carried to the parish work-house, which he said was a far better place than he deserved. In this house Mr. Stock furnished a small room for him, and sent him every day a morsel of meat from his own dinner. Tommy Williams begged that he might always be allowed to carry it, as some sort of recompence for having for a moment so far forgotten his duty, as rather to rejoice in Brown's misfortunes than to pity them. He never thought of this fault without sorrow, and often thanked his master for the wholesome lesson he then gave him, and he was the better for it all his life.

Mrs. Stock often carried poor Brown a bit of tea, or bason of good broth herself. He was quite a cripple, and never able to walk out as long as he lived. Mr. Stock, Will Simpson, and Tommy Williams, laid their heads together, and contrived a sort of barrow, on which he was often carried to church by some of his poor neighbours, of whom Tommy was always one; and he requited their kindness by reading a good book to them whenever they would call in, or teaching their children to sing psalms, or say the catechism.

It was no small joy to him thus to be enabled to go to church. Whenever he was carried by the Greyhound he was much moved, and used to put up a prayer full of repentance for the past, and praise for the present.

MRS. HANNAH MORE.

(To be continued.)

PASTOR OBERLIN.

THIS good man always kept the most strict account of every thing he spent, and was never known to owe even as much as a single penny to any person. One of the rules which, among many others, he used to impress upon the minds of his people, was, that they "ought to avoid debts as they would avoid the evil spirit."

His plan of charity was to set people to work rather than to give his money so as to encourage them to be idle:—there was scarcely a beggar to be seen in his neighbourhood.—"Why do you not work?" was Oberlin's usual question, "Because no one will employ me," was the general answer. "Well then, I will employ you. There—carry these planks—break those stones—fill that bucket with water—and I will repay you for your trouble," Such was his usual mode of proceeding; and idle beggars would come there no more.

SLAVERY.

SOME persons tell us, that there is no necessity for trying to put an end to the slavery in our West India Islands, that the slaves are quite as well off as the labourers in England, and perhaps better:—that they are well fed, and that when they are ill, they are properly attended to, and have, in many ways, advantages which do not belong to the working classes at home. In some respects, this may be true: a slave holder will naturally be inclined to keep his slaves in health and strength for his own sake, because he lives by their labour, and he will pay attention to them, in the same man-

ner that he takes care of his horse, or any other creature that labours for him. With this sort of care, however, there may be still a great deal of misery; indeed, the very feeling that a man is a slave, will make him miserable. An English labourer works hard, and often lives hard,—and he knows, that, if he does not work hard, he cannot live at all:—still, if, for any particular reason, he does not wish to go out to work, he knows that his master has not the power of coming with a whip to *drive* him to his labour;—and here is just the difference between liberty and slavery,—and this difference is quite sufficient to make the hard working free man happy, and the hard working slave miserable. It makes, indeed, a great difference to a slave whether he belongs to a kind master or to a cruel one,—but still a slave must, every moment of his life, feel that he is in the power of another—he feels as if he did nothing of his own free will—always, as it were, driven to his work:—and what will appear a great grievance to any one who feels as a Christian should,—the Sabbath does not return to the slave as a day of holiness, or of rest.

Not such the rest Britannia's peasant knows,
Whose willing labour leads to calm repose.
Though few the pleasures of his humble cot,
Though plain his fare, and toilsome be his lot,
Yet blest in conscious liberty he lives;
The law secures the rights which nature gives,
And still as breaking from the smiling east
Beams the glad day of consecrated rest,
Religion wakes the fires that slumb'ring lie,
Refines his heart, and lifts his soul on high*.

V.

A HYMN.

O LORD, thy heavenly grace impart,
And fix my frail inconstant heart;

* These verses are written by Bishop Mant.

Henceforth my chief desire shall be,
To dedicate myself to Thee!
To Thee, my God, to Thee!

Whate'er pursuits my time employ,
One thought shall fill my soul with joy;
That silent, secret thought shall be,
That all my hopes are fix'd on Thee—
On Thee, my God, on Thee!

Thy glorious eye pervadeth space,
Thou'rt present, Lord, in every place,
And, wheresoe'er my lot may be,
Still shall my spirit cleave to Thee—
To Thee, my God, to Thee!

Renouncing every worldly thing,
Safe, 'neath the covert of Thy wing,
My sweetest thought henceforth shall be,
That all I want, I find in Thee,
In Thee, my God, in Thee!

From the Memoirs of Pastor Oberlin.

EPITAPH.

WE have great pleasure in inserting the following Epitaph. The correspondent who sends it, informs us, that it was written by Mrs. Opie, and that the subject of it is Joseph Blyth, of Sydestrand, in Norfolk, Farmer, aged 76, who desired to have engraved on his tombstone "Christ died to save sinners, of whom I am the chief," and whose funeral was attended, not only by many of his poor neighbours, but also by many of the neighbouring gentry, he being universally respected.

Pause! stranger pause! here fix thy wand'ring eyes!
Beneath this stone a bright example lies!
One who his faculties so meekly bore,
He told his *frailties* not his *virtues* o'er.
For still so lowly of himself he deemed
In his own eyes he chief of sinners seemed.
What, though so well he filled his long career,
That rich and poor met mourning o'er his bier!

And o'er his bier, both might with sorrow bend,
Who shone as neighbour, husband, father, friend.
What, though the "still small voice" that speaks within
Could tell how oft he triumphed over sin,
He only knelt before the Almighty's throne
To urge his *Saviour's* merits, not *his own*.
On Christ the rock alope for safety stood,
And pleaded nought but His REDEEMER'S BLOOD.

Sent by R. J. A.

Norwich; January 4th, 1830.

To the Editor of the Cottager's Monthly Visitor.

LINES ON PRAYER.

SIR,

I LATELY went with a young friend to visit a poor childish and bed-ridden old woman, who shortly afterwards died. She was constantly repeating the word "Pray," without, however, seeming herself to know what she was uttering. The following lines are an attempt to turn this circumstance to profit.

Heard 'ye the last and the warning word
Of her, who is now departed?
Lightly 'twas spoken, and lightly heard,—
But deep are the thoughts imparted!

Wandering oft, in her dreamy state,
Unconsciously still she mutter'd,
Words of a solemn and awful weight,
"Pray, Pray"—was all she utter'd.

Pray'r, be our constant and blest employ,
While life is so richly giv'n—
Pray'r, be our watchword to endless joy,—
And *Praise* will be our's in Heaven!

F. J.

AN ADDRESS

made to the children of a National School, on the occasion of their attending the funeral of an infant child of their master and mistress.

CHILDREN, you are now about to follow the dead body of a little child to the grave. Many of you have seen and known that child—you will now, as you are aware, see him no more in this world, so soon sometimes our life passeth away and we are gone.

But, though his body is to be buried in the grave, whither is his soul gone? Is the soul still with the body, confined within the coffin? No, that is gone to the God who gave it—gone we trust to everlasting rest. The Saviour of man, now sitting at the right hand of God, has, we hope, received in mercy the soul which once dwelt in the now lifeless body of this child. This child was given up by Baptism to the Lord—it was presented to its Saviour; and we may believe, to our comfort, that Jesus was well pleased to accept this little one, as one of His little flock; we may believe, that now its happy spirit beholds the face of our Father, which is in Heaven.

And if, as we believe, this infant's soul is with Him who died for its salvation, and who forbids not, but suffers little children to be brought to Him; do you not think that it is far happier, than if it were upon the earth? The Spirit of God, says, in the Book of Revelations, blessed are the dead, that die in the Lord,—and so we hope that this child's soul is blessed—blessed for ever, in company with angels and in receiving everlasting marks of God's goodness—ever fresh instances of His love. And when this world in which we live shall be no more—when the day of judgment shall arrive—and the dead bodies of all people, shall be raised from the grave,

then shall the body of this child, which is now to be buried in the ground, come to life again—and be made a heavenly body, altogether glorious. Then, too, will those that love the Lord, and that love each other, meet again, never to be parted. God will love them, and they will love God perfectly. He will bless them, and they will delight in doing His will—Heaven will be their home—angels and the spirits of just men made perfect, their companions—thanksgivings and praise their employment and their delight—and their happiness will last for ever—it will know no end. Children, is it not your desire to come to this happy state? You know there is an end very different from this, to which wicked people will come, whether they be children or grown up. Pray then to God to keep you from sin, lest you lose the happiness of Heaven—lest you enter not into the joy of your Lord. Though born in sin—believe that Jesus Christ came into the world to save sinners. Repent you, that your sins may be forgiven. And remember that no one can be said to believe in Jesus Christ who does not make it his study to keep his commandments. Be careful, therefore, to do as He commands you. Read your Bible, that you may see how good He is to you; and know what you must do to please Him. And pray to Him to help you to walk in His ways. He has promised, you know, to help with His Holy Spirit, those that pray to His Father in His name. Pray, therefore, to God, that He, for His Son's sake, may guide you by His Spirit, and preserve you from evil. If you do this, you will, I trust find, that you no longer delight in the way of wickedness. You will have a dread of lies, quarrelling, unkindness, disobedience to parents, or any such things. But, if at any time, you should be off your guard, and fall into any of these sins, confess your sin to God, and pray that, for Christ's sake He would forgive you, and keep you from sinning, for the time to come. Think of

the misery of dying with your sins unforgiven. And you cannot tell when death shall arrive, for in the midst of life we are in death—and we see that God cuts off people of all ages and descriptions, some young, some old, some sickly and some strong,—seek then to be always ready to die, by always being at peace with God through Jesus Christ. You are going to stand by the grave and see this dead body put under ground! Remember, that, one day, you yourselves also will be buried. How soon that day will come, we know not, but this we know, that if we live in sin and in forgetfulness of God, we shall never go to Heaven. Try then, never to do any thing which God has forbidden—never to do any thing which you know to be wrong—and pray to God to give you holy and obedient hearts—may He, for Christ's sake, forgive you the sins which already you have committed, and may He keep you by His Spirit from the power of evil, that so at the last, you may come to His eternal joy—that so, whenever you die, death may be gain to you, as we hope it has been to the soul of this little child, whose body we are now to accompany to the church and to the grave.

G. M.

STATE OF THE POOR.

THE scenes of distress which have presented themselves during the late severe winter, must have increased the desire, which every humane man feels, to know what can best be done to prevent the return of such sufferings,—or to give the poor man; at any time, a chance of supporting himself and his family in comfort. In times of distress there is no want of a feeling of charity in this country; and much exertion is then generally made for the relief of the poor. But yet, a poor man, if he be wise, will not trust to this. It is all uncertain. If he wishes

for comfort, he must endeavour to get work,—and when he has got work, he must take care of his earnings. There is no other way that gives a reasonable chance of comfort. It is of no use for a man to earn money, if he does not know how to take care of it when he has got it. In the late hard weather, hundreds of poor people were out of work, in the neighbourhood of great towns—especially gardeners. They could get nothing to do; their work was all at a stand still;—they were frozen out. There were hundreds of those poor creatures,—both men and women, who had earned good wages during the summer, and yet, in the hard winter, had not a single farthing in their pockets,—and had, many of them, pawned their bedding,—and the clothes from their backs. Multitudes of these were supported by charity during the winter, and had to go like beggars to crave this;—and it will be as much as these men and women can do this summer, to pay off the debts they have contracted during the winter. And this will happen again and again, till they learn how to *manage* what they have earned;—they will be always in debt, always in difficulties. A man once told me, that when the poor people suffered, it was their own fault. I don't believe that it is *always* so, but I am sure, that it is so very *often*. Tom Williams earned just as much, and spent just as much, as Joe Simkins. Yet Tom was always in distress, and Joe was always in comfort, and the reason was, that Tom was always *behind-hand*,—and Joe was always *beforehand*. Tom, when he received his weeks wages in summer, said to himself, I must not spend all this now, because in winter I may be out of work,—and I must order the matter so, that my summer earnings shall last me all the year. So, in the winter, though Tom was out of work he had plenty of money. Joe had spent his, and he lived upon credit all the winter, and badly enough he lived;—and all the summer he must work to pay off

his debt; he feels no enjoyment, no comfort of what he earns,—and it is always so with him.

A man out of work should live upon what he has got *beforehand*,—not get into debt and have the weight of his debts hanging at his heels all the summer long. But men say, they cannot do this; they have not resolution:—well then, they must take the consequence. If a man spends his money in beer or gin, a time will come when he will want bread:—and then he will grumble and complain,—and he may, perhaps, hear his neighbours use the old proverb to him, “As you make your bed, so must you lie.”—I know the poor have great difficulties. I truly pity them. But if they wish to keep out of difficulties, or to make them lighter, they must use the proper means:—they may, perhaps, find charitable people to help them—and it is the duty of those, who are able, to try to help them:—but it is very distressing to a man who has health and strength, to go, in the character of a beggar, to ask for charity. A man who wishes to do well, must think and consider, and contrive for himself; for no other earthly help can do him any real and lasting good. A man ought to consider, too, that, when he gets into debt, he is running a great risk of injuring another person, and one who can no more afford to lose his money than *he* can:—this is a crime, a positive sin.

Those who can find employment for the poor, and put them into a way of supporting themselves by their own exertions, and shew them the happiness of living by their own labour, and keeping from the ruin of ale-houses, and gin-shops, are doing the poor ten thousand times more good, than if they had given them money. The one plan makes a family independent, and fills them with comfort: the other often makes them beggars and keeps them so. Still, however, it is a great duty for those who are able, to *give*; and there will be always objects of distress

enough, to whom they should give, and give liberally :—but it will always be the wish of a truly benevolent man to make his givings of real benefit to those whom he is endeavouring to assist. The subject has long occupied the minds of those who desire to be the friends of the poor : and many persons have exerted themselves in a way, which has been productive of the most beneficial effects ;—whilst those who have given at random,—even with the kindest intentions,—have in many places actually increased the distress to an enormous amount ;—for when once it is seen, that more is to be got by idleness than by work, the idle ones will flock for relief by hundreds ; and all independence, and all comfort, with them, will be soon at an end. The following letter, which has appeared in a London paper, may be interesting to some of our readers, and useful to others.

LETTER ON THE EMPLOYMENT OF THE POOR.

SIR,

IN 1822, some charity land in this parish, consisting of about twenty-two acres of various qualities, was let to the labouring men upon the conditions as below stated. Six with large families had an acre, about twenty half an acre ; and about twenty, a rood each ; and I can testify, as well as many others, to its beneficial effects.

It has a tendency to raise the independent spirit of the men, improve their moral character, and find employment for them, their wives and children, during their leisure hours, as well as occasional days, when they have no other work. This parish is much burthened with poor, and the rates are very high, consequently wages are low ; and were it not for this land, many would be much greater sufferers

than they are at present. There are also many applications, when by reason of death or other causes any should be at liberty. Some at first thought the plan would do no good, but are now its advocates : and other places are following the example. The land has not suffered by the occupation of the labourers, but is generally in a very high state of cultivation, and the produce greater by spade husbandry, than could be obtained by ploughing. First, second, and third prizes, are given to the three best occupiers.

Yours, &c.

THOMAS BUTLIN.

“ Rules and Regulations for the Letting and Managing of the Town Land, at Spratton, in the County of Northampton.”

“ 1st. That the land shall only be let for one year, and possession given on the 29th day of September in each year.

“ 2d. That two pounds is to be the rent per acre, including all town dues, and so in proportion for any less quantity.

“ 3d. That the said Rent be paid into the hands of the treasurer, appointed by the trustees, at any time in the course of the year, viz. : on or before the 29th day of September in each year ; and any sum not less than one shilling will be received on the first Monday evening in each month.

“ 4th. That the land be occupied in the following manner, viz. : no occupier shall crop more than half his land with any kind of grain ; and it is required that the other half shall be planted with potatoes, or some other vegetables ; and that five loads of manure per acre (or in that proportion for any less quantity), shall be laid on the land every year.

“ 5th. That a committee of three of the trustees

shall be appointed annually in the month of September, to superintend the management of the said land, and to whom application may be made by any of the occupiers for any necessary purposes.

"6th. That if any occupier is found neglectful in the cultivation of his land, after examination and direction given by the committee, he shall not be permitted to hold it more than one year.

"7th. That no occupier will be suffered to relet his land.

"8th. That no occupier will be allowed to plough his land, but required to cultivate it solely by spade husbandry.

"9th. That no occupier, who is at work for the parish, for or any employer, shall be allowed to work upon his land after six o'clock in the morning, or before six o'clock in the evening, without permission from his master.

"10. That each occupier shall keep his own allotment of fence in good repair, under the direction of the committee.

"11. Any occupier who shall be detected in any act of dishonesty, shall forfeit his land.

"12. No occupier will be allowed to trespass upon another's land, in going to or from his own allotment.

"13. That no occupier shall work on a Sunday.

"14. That if any occupier, who is an habitual drunkard or frequenter of public-houses, shall, after having been reprov'd by the committee, still persist in the same, he shall be deprived of his land."

SOUP.

MR. EDITOR,

I WAS glad to see the receipt for making soup in your last Number. This soup will, I know, be ex-

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G

cellent and nourishing, and it may be thus made upon a large scale for a low price. But besides this sort of soup for public purposes, I am persuaded, that the poor might, if they would turn their attention to the subject, make their meals much more comfortable than they now are, and at a less expense. I know, well enough, that there is often difficulty in getting the small piece of meat that may be wanted; and salt, and pepper, and vegetables are not at hand with the poor as they are with others, and therefore they live very much upon bread, because it requires no preparation and no trouble: but they should remember that bread is not to be got without money,—indeed, I feel assured that a dinner of bread is a much more expensive dinner than a good hot dinner such as I recommend, and such as I frequently have myself. As to nourishment, bread is good, and so is soup; and it makes a useful variety, adds to comfort, and saves expense. Your receipt for soup recommends plenty of vegetables. This is a great matter. I wish every Cottager had a garden which he might cultivate himself, and have vegetables whenever he wanted them. You recommend oatmeal in your soup, if needful, that is, if the herbs do not make it thick enough. I think it should be thick; and there is much nourishment in the oatmeal. I am surprised that the Scotch barley is not much more used than it is. If boiled for a long time, it swells, and makes a most nourishing diet of itself; if added to any thing in which a little salt-pork or any kind of meat has been boiled, it makes most excellent food: so it does with other vegetables and a little pepper and salt, if no meat is to be had.

Yours, &c.

X. Z.

SCOTCH BARLEY.

IN times of difficulty, and indeed at all times, it is of great importance to know how the greatest quantity of nourishing food can be got, at the smallest expense. Now we believe that few things go farther than Scotch barley; and yet, as an article of food it is very little used among the poor. What is called Scotch barley is nothing more than common barley with the husk taken off. Pearl-barley is the same thing brought down to a smaller size, and both these are used frequently by persons in the higher and middling classes for thickening soup, and other purposes. Barley-water is well-known as a mild drink given to sick persons, and it contains a considerable degree of nourishment. Beer is the extract of barley and has therefore some nourishing properties in it: the brewing process gives it a sort of enlivening quality, but does not add to its nourishing power. The barley itself, with the husks reserved (that is, the Scotch barley) contains a great deal of nourishment, and is a very cheap food. I know a small farmer who feeds all his children and himself on this, and he tells me, that, with a very little salt-pork or other meat boiled with the barley, he makes a savoury nourishing warm dish to feed all the family, at half the price he could feed them on bread or on any other food. It is also good with milk; or, if this cannot be got, with water and a little pepper or salt, or any kind of herbs. But few people understand the dressing of Scotch barley: it should be boiled for at least four hours, otherwise it will be hard and altogether fail.

QUESTIONS FROM PSALM XI.

BIBLE VERSION.

(Continued from page 565, vol. 9.)

Q. WHAT is the general meaning of this Psalm ?

A. That when troubles and difficulties of any kind beset us, and seem ready to overwhelm us, especially those that come upon us on account of our adherence to our religious principles, we should not be alarmed, and in a fit of despair retire from the scene of our appointed duties ; but, with the eye of faith, seeing Him who is invisible, fix our entire confidence on Him, who, in his own good time, if we trust in Him, will interfere for our deliverance, and, in the mean time will, by His grace, enable us to withstand all the temptations that surround us, and to be more than conquerors through Him that loved us.

Q. What is contained in the three first verses ?

A. Principally, the cowardly advice of some lukewarm, or timid, or insidious friend of David's, who endeavours to persuade him that things were come to that desperate pass, that all he could do would be of no avail, and that he had better "flee as a bird unto the hills," that is, give up the conflict and seek for safety in solitude and concealment.

Q. What reply does David make to this cowardly advice ?

A. That which every Christian, when buffeted by fears and worldly trials should make ;—"I put my trust in the Lord," whose grace is sufficient to preserve me, whose power is *able* to deliver me, and who, if I do not let go my faith in Him, I know *will* deliver me.

Q. What is the meaning of the fourth verse ?

A. That the Psalmist's full reliance upon, and confidence in God, arms him against fear and

despair. That whatever be the designs and power of his enemies, and however low and destitute his own condition in the eyes of man, he sees no reason to be cast down, for he beholds the Most Highest sitting upon His heavenly throne, beholding and scrutinizing the actions of the children of men, in order to assign to them their final portion according to their deserts.

Q. What are we to learn from the fifth and sixth verses?

A. That the evils that befall the righteous are sent in love to try and purify them; while the wicked oppressor shall be punished with final and inevitable destruction.

Q. What comfortable doctrine does the seventh verse indicate?

A. That which ought to raise the spirits and strengthen the heart of every servant of God under affliction; that God loveth him, even though he seems to hide His face; and that His watchful Providence never, for a moment, neglects him, but causes all events to work together for his good, and for his everlasting happiness.

C. K.

CONCERNING WOLVES.

THOUGH wolves generally appear to acquire a fear rather than a love of man; yet there are instances of their having been domesticated to such an extent as to exhibit the greatest attachment to man—as great as can be shewn by a dog. M. F. Cuvier gives an interesting account of a tame wolf, which had all the obedience towards, and affection for, his master, that the most sagacious and gentle of domestic dogs could possibly evince. He was brought up in the same manner as a puppy, and continued with his original owner till he was full grown. He was then presented to the menagerie at Paris. For many weeks he was quite disconsolate at the separa-

tion from his master, who had been obliged to travel; he would scarcely take any food; and was indifferent to his keepers. At length he became attached to those about him, and he seemed to have forgotten his old affections. His master returned after an absence of eighteen months; the wolf heard his voice amidst the crowd in the gardens of the menagerie, and being set at liberty, displayed the most violent joy. Again was he separated from his friend; and again was his grief as extreme as on the first occasion. After three years absence, his master once more returned. It was evening, and the wolf's den was shut up from any external observation, yet the instant the man's voice was heard, the faithful animal set up the most anxious cries; and the door of his cage being opened, he rushed towards his friend—leaped upon his shoulders—licked his face—and threatened to bite his keepers when they attempted to separate them. When the man left him; he fell sick, and refused all food, and from the time of his recovery, which was long very doubtful, it was dangerous for a stranger to approach him. He appeared as if he scorned any new friendships. This is very remarkable, and as far as we know, a solitary instance of unshaken attachment in a wolf—but the rarity of such instances may arise from our imperfect knowledge of their history. It is to the terror, which the wolf inspired, that we are to ascribe the fact of kings and rulers, in a barbarous age, feeling proud of bearing the name of this animal, as an attribute of courage and ferocity. Brute power was then considered the highest distinction of man, and the sentiment was but mitigated by those refinements of modern life, which conceal, but do not destroy it. We thus find, amongst our Anglo-Saxon Kings, and great men, Æthelwulf, the noble wolf; Berthwulf, the illustrious wolf; Eadwulf, the prosperous wolf; Ealdwulf, the old wolf.

From the Library of Entertaining Knowledge.

TO A LADY WHO HAD BEEN TRIED
WITH MANY SORROWS.

"**HERE** are two stones, which are in imitation of precious stones. They are both perfectly alike in colour; they are of the same water, clear, pure and clean; yet there is a marked difference between them, as to their lustre and brilliancy. One has a dazzling brightness, while the other is dull, so that the eye passes over it, and derives no pleasure from the sight. What can be the reason of such a difference? It is this. The one is cut but in a few *Faces*, the other has ten times as many. These *Faces* are produced by a very violent operation! it is requisite to cut,—to smooth and to polish. Had these stones been endued with life, so as to have been capable of feeling what they underwent, the one which has received eighty *Faces* would have thought itself very unhappy, and would have envied the fate of the other, which, having received but eight, had undergone but a tenth part of its sufferings. Nevertheless, the operation being over, it *is done for ever*: the difference between the two stones always remains strongly marked; that which has suffered but little is entirely eclipsed by the other, which *alone* is held in estimation and attracts attention. May not this serve to explain the saying of our Saviour, 'Blessed are they that mourn, for they shall be comforted?'—blessed whether we contemplate them apart, or in comparison with those who have not passed through so many trials. Oh! that we who are always able to cast ourselves into His arms, like little children—and ever to ask of Him—patience—resignation—an entire surrender to His will—faith—trust—and a heartfelt obedience to the commands which He gives to those who are willing to be His Disciples. The Lord God will wipe away Tears from off all *Faces*." (ISAIAH xxv. 8.)

OBERLIN.

To the Editor of the Cottager's Monthly Visitor.

**LETTER FROM A CLERGYMAN'S
WIFE, CONTAINING THE HISTORY
OF MARY B.**

SIR,

ALLOW me to transmit to you an account of a poor girl, who was, some years ago, in my Sunday School; that, through the medium of your excellent Publication, I may offer an example to all those on whom the blessing of a religious education is bestowed, and an encouragement for "patient continuance in well doing" to those "who are ready to faint," because their bread seems to be "cast on the waters" in vain, and who despair of finding it "after many days," because the waters are so troubled, or contrary winds seem to scatter the good seed as chaff.

Mary B. was the child of a soldier: her mother died when she was four years old; and her father left the country, and has never since taken any notice of his child. She was brought up by an aunt in this village: at the age of six she was received into the Sunday School of C., and shared the religious instruction there bestowed, and the other advantages derived from the liberal support which the school receives from the neighbourhood. She was not remarkable for very particular proficiency in learning; nor do I remember that she particularly recommended herself to my notice by excelling her school-fellows in diligence or good conduct: but the "good seed" was not sown in an unfruitful soil: "the dew of grace" nourished it, and made it spring up, though it was long hidden from my sight. At the age of fourteen Mary B. left the school and the parish, and was placed as servant

in the family of a shopkeeper in a neighbouring village: her master, though a married man with eight children, wickedly endeavoured to seduce her from the path of virtue, but "the Lord being merciful unto her," she was enabled to resist his base attempts, and gave notice of them to her aunt, who immediately took her away. She then went to live with an elder sister at the county town of B., and soon engaged herself as servant to a respectable woman there; her good conduct gained her the esteem of her mistress, who gave her the advantage of learning dressmaking, and kindly permits her to follow the business when her work as a servant allows her time. I heard nothing of her from the time she left this parish, till a few months ago, when I received a parcel containing silk for a gown, and a letter which I here give in her own words.

"HONOURED MADAM,

"I hope you will pardon the liberty I now take in writing to you, and I trust this will find you and Mr. N. well. I have the pleasure to inform you that I have been with the mistress I am now living with above sixteen years. She put me apprentice to a dressmaker and milliner; I have learnt my business, and am taking in work at her house. I can but look with astonishment and thankfulness to Almighty God for His goodness in providing me such a protector, and a comfortable home as I now have, and I have no doubt you will be glad to hear of it. I have, indeed, found that God has taken care of me when my friends neglected me, and I desire to be thankful for all the mercies which He is daily bestowing upon me. I have repeatedly thought of your kindness, and the good advice I received from you at the Sunday School, and I trust I feel a grateful

heart towards you for all your kindness. I hope you will not be offended at my offering you this small present as a mark of gratitude, although but a small one. Should it meet with your approbation I shall have great pleasure in making it up for you, if you will have the goodness to send me a pattern gown. Please to make my duty and thanks to Mr. N.—they are equally due to him for his kindness. This desire has been on my mind for some time, but I have been prevented by the fear of taking too much liberty. I conclude with the sincere desire it may not offend you.

Your humble servant.

M. B."

I have since seen her several times, and she occasionally sends me some little tokens of her gratitude, always accompanying them with a letter written in the same pious, grateful strains as the above. If this simple story excite any of your readers to imitate Mary B. in remembering their Creator in the days of their youth, in looking to their Lord in the hour of temptation, and in putting at all times their trust in Him who hath said "I will never leave thee nor forsake thee," or if it encourage any one not to faint in the path of duty, though their instructions for a time seem lost on their poor brethren, my object in writing it will be attained.

I am, Sir,

Your obedient servant,

A CLERGYMAN'S WIFE.

C. Rectory,
30th January, 1830

To the Editor of the Cottager's Monthly Visitor.

THE ORIGIN AND ABUSE OF FAIRS.

SIR—If you think the following paper worthy of insertion, I shall be glad to see it in your Visitor.

Your obedient servant,

CLERICUS.

IN former days, when the country was in a very different state of civilization from what it is at present, the roads were so bad that it was not very easy to get from place to place; and consequently, that constant intercourse which now exists with the metropolis and large manufacturing towns was unknown. Hence originated fairs, which were then of great use, enabling those at a distance to lay in their stores at these annual marts, and to purchase various commodities which they had no other means of obtaining. But now, with the exception of cattle fairs, and some few others, the necessity of them is, in great measure, done away with, since every town and almost every village has shops abundantly supplied with articles of common use; and thus, in many places, these fairs have dwindled down to a yearly scene of low amusements, where men meet together and drink to excess; and women, too, often ruin their good name and their happiness.

I was particularly struck with the truth of this a short time since, in passing, during the fair, through a village which I had formerly been well acquainted with. Many a well-known face did I see flushed with liquor and ripe for quarrel; here and there lay one in a helpless state of intoxication; from a large booth proceeded the sound of dancing, which appeared to be of a very improper kind, mixed with coarse jokes, startling to any person of common modesty; from another arose the words of an obscene

dirty song, most offensive to the ear of delicacy; in short, to enumerate the scenes of profligacy which even I, as a passing traveller observed, would be too disgusting for your pages.

The consequences of such unrestrained revelry may easily be imagined. The generality of the females who are ruined in that neighbourhood, date their disgrace and misery from the time of the *fair*.

I should feel happy if what I have related might serve as a hint to any parent or mistress. And I do beseech those young women who may read this, to ponder well the danger of such places, where, under the garb of pleasure, lurks every thing that can injure the mind, and lead to years of misery and regret:—for misery and regret are the portion of the profligate woman whilst she lives upon earth;—and we well know the everlasting misery which in the world to come awaits those who do these things. Let young men and young women think, and consider, before it be too late.

H. P. E.

THE WORM.

(*From a volume of Sacred Poetry.*)

TURN, turn thy hasty foot aside,
Nor crush that helpless worm;
The frame thy wayward looks deride,
Required a God to form!

The gracious Lord of all that move,
From whom thy being flowed,
A portion of his boundless love
On that poor worm bestowed,

The sun, the moon, the stars, he made,
To all his creatures free;
And spreads o'er earth the grassy blade
For worms,—as well as thee.

Let them enjoy their little day,
Their lowly bliss receive;
Oh! do not lightly take away
The life thou canst not give.

C. S. R.

PRAYER

FOR A PROFITABLE READING OF THE SCRIPTURES.

MOST gracious God, who, by thy blessed Son, hast likened thy holy word unto seed scattered by the sower, pour into my soul a lively sense of the divine truths therein contained : pardon me for the indifference which I have hitherto shewn, and for the many times when thy word has been sown and perished ; and so dispose my heart, that the good seed may ever henceforth fall as upon good ground.

Increase the growth, I beseech Thee, of such as may take root ; cherish that which may flourish for awhile ; and grant that the whole may ripen unto a glorious harvest in the world to come, through the same thy Son our Saviour Jesus Christ. Amen.—
From Hannam's Hospital Manual.

**CONSIDERATION FOR THE FRIENDS
OF THE POOR.**

It is often much easier to prevent evils, than to cure them, and always much more satisfactory to a benevolent mind ; and thus have many excellent methods been adopted to prevent the distresses of the poor ; and many poor persons have, by means of saving banks, and other such institutions, been kept during the late severe winter, from those distresses which have been so severely felt by those who had made no attempt to secure a provision for a time of need. Now that these severe sufferings may be prevented in case of another hard winter, every labouring man should, by great prudence, and good management during the summer, try to make some sort of provision for the winter. Those who can

afford to lend a helping hand to the poor, will by encouraging the thoughtful and industrious, do far more good than by letting the people get into distress and then trying to help them out. A benevolent gentleman in our neighbourhood, encourages the poor people to bring a little money to him in the summer, by a shilling at a time, or if they please six shillings at once, and for this six shillings they may, in the depth of winter, receive six bushels of coals. The gentleman of course, buys the coals in summer time, when they are the cheapest, but still he is a considerable loser; he considers, however, that he could not lay out the same sum in charity, to a better purpose. If something of this nature were done upon a larger scale, by several persons in conjunction, a fund might be raised for buying flannels, stockings, shoes, and other articles of clothing, to be sold at a cheap rate; for the poor often suffer in winter as much from want of clothes and fire, as from want of food; a sum to pay the difference might be raised by subscription; and if parishes gave something towards it, they might find it to answer their purpose. Thus the industrious and the prudent would be encouraged;—and this is the way to prevent distress and beggary. Something of this kind is done in many parishes, and would be beneficial in all. Certainly it is well worth while to consider, how the distresses which the poor endure in winter may be prevented; and the time to do this is during the *summer*, when there is most to be earned. Where these attempts have been made, they have generally succeeded; and, as the articles are not given away, but sold at a cheap rate, the working people must lay by something; and habits of frugality and forethought are frequently thus learned, which are a benefit to a labouring man all the days of his life. Women and children, too, may all have a share in this sort of market, and purchase goods in proportion to the sum which they have brought. This is

only a suggestion, on which those who have turned their attention to this subject may make improvements. It might be as well to be understood, that those who do not wish for goods, might have their money again, with interest; this would, in fact, be only putting their money in a saving-bank, where indeed, the whole sum subscribed should be deposited.

V.

DISTRICT VISITING SOCIETIES.

WE rejoice to find, that the method of learning the wants of the poor, by means of visiting societies, is adopted in many of the parishes in London,—as well as in large country towns. The labours of the most industrious clergyman will not enable him to have his eye in every corner of a large and extensive parish,—and some method of subdivision is therefore absolutely necessary, before there can be the slightest chance of either the spiritual or temporal wants of the whole of such a parish being known to the pastor. It is desirable, that the visitors should be in connexion with the clergyman of the parish, so as to be able to represent to him the result of their enquiries. In the parish of All-souls, Marybone,—the visitors make a return to the clergymen every Monday morning. Those among the parishioners who are desirous of assisting the wants of the distressed, may at once learn the circumstances of any applicant, by applying to the district visitor. Large parishes are thus reduced to a practicable size,—or rather restored to it,—brought back to that state, for which the plan of divisions into parishes was first made,—so that none should be of such a size as to be beyond the reach of a clergyman's inspection. In St. James's, Westminster, the rector has lately made a division of his parish.

into six districts ; of which six clergymen, connected with his own church, are each to have the charge of *one*. In parishes, where the same clerical aid is not at hand,—the assistance of pious and benevolent laymen may with great advantage be called in. They should, of course, be such persons as are willing to act in conjunction with a minister, who is anxious to do good to his parishioners, both in a spiritual and temporal sense. A measure, which should unite so many diligent and benevolent persons to the clergymen of the parish would be likely to operate most beneficially in favour of the Established Church. Such connection and co-operation is much wanted among us.—There is much of this union among those who are not of our church. We do not blame them for thus exerting themselves in the cause of charity, nor for being anxious for the success of their *own* cause ; surely we ought not to be without the same advantages in our attempts to do good,—or in our wish to support *our* cause. It becomes us to be mild, forbearing, considerate, and candid ;—but it becomes us also to be *active*. V.

A CHRISTIAN VIEW OF TRADE.

IN a tract bearing the above title, which has lately been written and published by Mr. Crofts, of Chancery-lane, the writer attributes the present distresses in our trade altogether to the unprincipled manner in which trade is carried on. We are far from thinking that every tradesman is guilty of the deceptions which Mr. Crofts so justly reprobates, for we believe that there is among many of them an upright and honourable feeling, which would make them ashamed of any of those mean and disgraceful practices, which are called “ the tricks of trade.” But still we fear that there is by far too much reason to

believe the truth of many of the statements in Mr. Croft's tract;—and as to the *necessity*, as it is called, of using these deceptions, we are convinced that a strict adherence to *truth*, in all parties concerned in trade, would add greatly to the advantage of all. It is often, indeed, said, that if *one* man resolves to act uprightly, whilst the others cheat, the honest man has no chance in the bargain. Well, suppose he has not;—is *he* to be a rascal because *another* man is? It is far better to be a great loser in any bargain, than to be guilty of the least sin. If a man set about business with this conviction, he may expect the blessing of God on his labours; and we entirely agree with Mr. C., in believing that a disregard to this principle is the cause of a vast proportion of the distresses of trade. It is very clear, Mr. C. argues, that much deceit does exist in trade, both from the very little confidence that tradesmen place in each other, and from the maxim laid down by those out of trade, that they believe nothing that a tradesman says, till they actually prove him to be an honest man. What reasonable man can expect trade to flourish, when it is attempted to be supported by a system of fraud and deception?—Falsehood is, by some persons, considered as absolutely necessary to enable a man to carry on business to advantage. “A young man stated to his partners, that his conscience would not let him join in the system of deception which was practiced, and all he got for his honesty was being called a *fanatic*, and *enthusiast*;—and his honesty they called *scrupulosity*.” Some persons talk of what are called *white* lies, as if they were allowable in trade;—but how can a lie be “white,” or free from guilt? The object of the falsehood is to *deceive*, and therefore it is *full of guilt*. It must be acknowledged, that in many cases, trade is so carried on, that a strict adherence to truth would often decrease both the business and the profits of a tradesman: but no

such reasoning as this can justify a man from going out of the course of strict honesty. Let no one talk of "white lies," as if they were not sins: if deception be sin, *they* must be sinful. God never intended that man should be employed in any undertaking that demanded the least sacrifice of right principle. What a man pleases to call his "duty to his family," must never tempt him to do that which is contrary to his "duty to God:" no circumstances can justify that which is evil. But some persons might be disposed to say, that if they were to be so very strict and particular, they and their families must starve. But is this so? Are the bankrupts generally found among those who have been most exact in serving God in strict honesty? I believe not. "On my first entering into business," says Mr. C., "nearly three years ago, I felt deeply the necessity of abstaining altogether from many little practices which tradesmen consider as justifiable; I accordingly made a resolution, on no account whatever to tell a single lie, either to my customers, or to my fellow tradesmen. I was told, before I began, that this system '*would not do*,' and that I should never make business answer if I adhered to it. I felt perfectly satisfied that, if it would not answer upon such a plan, it would be my bounden duty to give it up altogether. In some cases my profits would have been greater, if I had not acted so *precisely*, as some would say; but it is my candid opinion, that the '*profits*' resulting from this system far exceed the '*losses*;' and, therefore, were it only on this account, I would recommend it to every tradesman, and especially to the young beginner, as the surest means of obtaining the confidence of his customers, and of establishing his character and his credit among all with whom he is connected. But even supposing the profits should be diminished, still honesty is to be preserved."

It certainly is true, that an honest man, who speaks

the truth in every thing, will not at times be able to compete with one who can 'lie through thick and thin,' as the phrase is; but we should soon find that, if the majority of tradesmen conducted their concerns with a strict regard to truth, in all cases, those who acted a contrary part would soon fall to the ground. It is by the abuses of trade that men bring on themselves the necessity of lying, and likewise the necessity of God's punishing them for it. What are called the "tricks of trade" may not be rightly called *lies*: but they can seldom, if ever, be supported without them; and, even if they could, they are themselves altogether wrong. Though it is not necessary that a buyer should be acquainted with the *profits* of the seller, yet he certainly should be with the *exact state* and *condition* of the article sold; and the seller has no right to use *any* means to cause him to form an erroneous opinion of it. Every article that requires the aid of deception to make it sell, cannot, of course, be of that value which is represented; and misrepresentation of *any kind* is downright cheating.

Some think that it is fair to take advantage of a person's *ignorance*; but this is a very mistaken notion: imposition, under *any* circumstances, is wrong; and to charge a person a great deal more than a thing is worth, merely because he is ignorant of its value, is nothing else but cheating. The best of books teaches us, that we are to do to others as we would have others do to us. No tricks are necessary to make things appear what they really are;—tricks are only used for the purpose of concealing what ought not to be concealed.

Extravagance, Mr. C. conceives, to be another grand cause of distress among tradesmen. People will try to live beyond their means. Many, who complain of the distresses of the times, are living at about double the rate at which they might com-

fortably and respectably support themselves, if their ideas were according to their situations. These are not times to support extravagance;—and yet, in these times, all people seem trying to live as if they were gentlemen of fortune: they eat, and drink, and dress as such;—and then they wonder that they should fail in trade. There are few businesses, which, for the first three or four years, can possibly support the extravagant notions with which young men begin; we consequently see failure after failure, and that within a time too short to see, by a *fair trial*, whether the business would answer or not.

Mr. C. has not forgotten to censure the foolish and extravagant manner in which some tradesmen bring up their daughters, teaching them music, and painting, and what they call accomplishments, and encouraging them to dress like ladies, and fancy themselves to be such;—and thus become wholly unfitted for the stations they are appointed to occupy.

The above is a very imperfect statement of some of Mr. C.'s opinions. But how are the present distresses to be removed? If, as Mr. C. argues, deceit, extravagance, pride, and neglect of religion, do and will always, bring trouble with them; the remedy must be sought in a conduct the very reverse of that which has brought on the distress;—in upright and strict honest dealing; in frugality and industry; in a constant regard to the commands of God, and a determination, with his Almighty aid, so to act towards others, in every transaction of business, as we should, under the same circumstances, wish them to act towards us; in devout prayer to God, that he would bless our labours, and teach us to pursue them with that moderation, and that constant sense of his presence, which may give us reason to expect that he will bless us either with success, or will support us under losses, and keep from us

that sting of a guilty conscience which a sense of wrong must give, to torment the guilty man in prosperity, and to deprive him of every consolation in the day of trouble. V.

QUESTIONS ON THE NEW TESTAMENT.

(Continued from page 79.)

Who came to Jesus?

His disciples.

Who are meant by disciples?

Those who followed Him to hear His instructions.

How should disciples receive the instruction of their masters?

With willingness and attention.

What is this discourse of our Saviour usually called?

The Sermon on the Mount.

What is the first character pronounced to be blessed?

The poor in spirit.

What is it to be poor in spirit?

To be humble in our opinion of ourselves, fearful of offending God, long-suffering, gentle and forgiving towards our neighbour.

What is the blessing promised to the "poor in Spirit?"

The kingdom of Heaven.

In what words elsewhere does Christ connect the kingdom of Heaven with humility?

Mat. xviii. 4.

Whom must Christ's followers resemble in disposition?

Little children.

To what vices is humility opposed?

To pride and vain glory.

Which is most natural to man, pride or humility ?
Pride.

What does the wise man tell us cometh of pride ?
Contention.

What does St. James say of the proud ?

James iv. 6.

How can we obtain the grace of humility ?

By prayer, and by meditation on our own sinfulness and weakness.

By what name are the blessings promised by our Lord in this chapter distinguished ?

They are called the Beatitudes.

What is the second Beatitude ?

"Blessed are they that mourn?"

What blessing is promised to those who mourn ?

That they shall be comforted.

What ought we most to mourn for ?

For our sins.

What ground of present comfort have Christians in affliction ?

Rom. v. 3.—2 Cor. iv. 16, 17, 18.

How does affliction teach us to view the world ?

As unstable and unsatisfactory.

How is the Christian mourner affected, when he thinks of death and futurity ?

He views them as a release from trial and probation, and as the door, by which, through the merits of Christ, he is to enter into everlasting rest.

What does Solomon declare concerning the house of mourning ?

"It is better to go to the house of mourning, than to the house of feasting."

How does affliction act in leading us to the service of God ?

By shewing us that we cannot depend on the things of this world, it leads us to look to Him in whom there is fulness of joy.

How does affliction dispose us to act towards our neighbours ?

It inclines us to weep with those who weep.

What instruction is held out to us by the conduct of our blessed Saviour in His agony in the garden?

To pray for God's assistance to strengthen us under our sufferings, and to submit ourselves entirely to His will.

What history of human patience is recorded in the Old Testament?

The history of Job.

If afflictions are not instrumental in making us better,—are we to expect the promised comfort?

No.

M. B. A.

January 7th, 1830.

EXTRACTS FROM THE PUBLIC NEWSPAPERS, &c.

Hindoo Widows.—We have the greatest pleasure in being able to state, that a letter has been received in Liverpool, from Serampore, stating, that Lord William Bentinck, the Governor General of India, has issued a proclamation, abolishing the inhuman practice of burning Hindoo Widows, which has so long prevailed in India, to the disgrace of the East India Company, and of the British name. It will be seen that this proclamation has been issued at Benares, and that it has been most favourably received by the Brahmins, the only class who were thought likely to make any opposition to it. We have been informed that this step has been taken by Lord William Bentinck on his own authority and responsibility, but there can be little doubt of his proclamation being confirmed by the Court of Directors, as they will never venture to expose themselves to infamy and contempt, by counteracting so just, so excellent, and so humane a measure. At present, we will only repeat, that it gives us the greatest pleasure to be able to announce this long delayed act of mercy and justice.—*Liverpool Albion.*

The inhabitants of Bungay, in consequence of the increasing number of poor out of employment, have determined to allot to many of them a portion of land, from half an acre to an acre, at an exceedingly low rent; by which means it is expected that most of them will be enabled to render themselves independent of the parish rates.—*London Paper.*

A few days since a poor little climbing-boy became set fast in the upper part of a chimney in Lynn, and it was not until a mason ascended the roof of the house, and knocked down some portion of the brick-work, that the child could be rescued from his perilous situation. Why will not housekeepers employ those only who use a machine?—*The Same.*

One of the London Journals lately took notice of a very fine log of Honduras mahogany, which produced the amazing sum of 668*l.* 5*s.*; it has turned out that this log was only *one* of three pieces from the *same* tree, and the importers, Messrs. G. F. Angas and Company, of Jeffrey's-square, London, have lately received the other two pieces home, per the *Alexander*. The first log, which was the middle piece, measured 2,093 feet; the two end pieces together measure 4,103 feet 8 inches, and the weight of the whole three pieces at the King's beam was 14 tons 1 cwt. 2 qrs. 24 lbs.—A more beautiful and valuable piece of mahogany, it is supposed, was never imported from Honduras.

Calculating Boy.—Vincent Zuccherro, aged seven years, the Sicilian child whose extraordinary powers of calculation have already been noticed by us, was last month sent for to the Court of Naples, where, in the presence of a numerous company, several difficult questions were propounded to him. The Duke of Calabria first asked him how many minutes there are in 500 years, reckoning to the year 365 days and six hours? He replied, after a little reflection, 262,980,000 minutes. Prince Pignatelli then inquired of him, how many steps a gardener would take who had to water 100 trees, distant five steps from each other, and who should be obliged to fetch his own water for each tree from a wall distant ten paces from the first? Young Zuccherro immediately replied, 51,500. He made equally speedy and correct answers to several other interrogatories.—*Literary Gazette*.

The *Echo of Truth*, a paper published at Naples, estimates the number of the population of the universe at 632 millions: viz. in Europe 172; Asia, 330; Africa 70; America 40; Australia, 20. The number of births and deaths annually thus:—in births, 23,407,410; deaths, 18,588,235: being at the rate of 44 births and 35 deaths in every minute.—*The Same*.

Mattresses made with fine moss are now getting into general use in Russia and Sweden. They are filled to a depth of twelve inches, are very elastic and wholesome, and the cost of renewing them is of course trifling.—*The Same*.

A few days ago, a young man of the name of George Jeanes, residing in the village of Fordington, near Dorchester, left his home, and proceeded on the Weymouth road in search of plunder, and when within a few miles of Dorchester, he entered a farm-yard and stole a turkey, with which he decamped. After committing the theft, and making a speedy retreat towards his house, he stumbled, and his head struck against a stone, which caused instant death. The scene that presented itself on the discovery of the body was truly frightful; the coldness of the night had actually frozen the victim and his prey together, by the blood that issued from the turkey, and also from the fracture which had deprived the ill-fated youth of life.—*Hants Advertiser*.

TO CORRESPONDENTS.

WE have received the communications of B.; F. F. O.; A Subscriber; H. P. E.; C. S. R.; M. B.; A Vicar; T. C.; and several anonymous articles.

THE

Cottager's Monthly Visitor.

APRIL, 1830.

To the Editor of the Cottager's Monthly Visitor.

SIR,

As I conceive that the following extracts, from a Sermon, upon Col. i. 18, 19, by the late Rev. John Venn, of Clapham, might have a tendency to remove Z.X.'s scruples about "setting the Son above the Father," I send you them to be inserted in your valuable Miscellany, if you think it proper. I would recommend it to Z.X. to peruse the whole Sermon, which is the 20th of vol. II. edit. 5th, 8vo. 1827.

Sir,

Your constant reader,

D. P. C. R. H. S.

February 20th, 1830.

"THUS, with respect to man, He (Christ) is the Alpha and Omega, the Beginning and the End; the author of all his blessings, present or in prospect; the great object of his veneration, hope, and love. In all things He has the pre-eminence, and in Him all fulness dwells, for the creation, the government, the protection, the salvation of men."

* * * * *

"When we entertain the fear that we may dero-

NO. 4.—VOL. X. H

gate from the Father's honour, by ascribing so much power and glory to Christ, we do not sufficiently reflect on the union and identity of their nature. Suppose, moreover, that an earthly monarch were to entrust the charge of some distant and rebellious province to his son, that he were to commit the government into his hands, and invest him with all the dignity and authority of the crown: this transfer of the royal prerogative, would not necessarily detract from the father's greatness: it might tend to its support and extension; the province might afterwards be restored to its sovereign, freed from disloyalty, augmented in its revenues, more efficient in its resources, a support to the empire, and an ornament to the crown. Could it be said, that, in this case, the honour paid to the son detracted from the father's glory? Or, rather, would there not be a perfect identity of the interests of the father and the son? In the mediatorial kingdom of Christ, there is this identity. The union is mysterious indeed, and incomprehensible, but altogether complete and perfect; so that the Son is truly one with the Father; and the honour paid to the Son is virtually paid to the Father Himself. It is according to His will, in conformity to His appointment, and tending to His glory."

THE DECEITFULNESS OF THE HEART.

From Bishop Taylor.

1. We are false ourselves and dare not trust God.
2. We love to be deceived, and are angry if we be told so.
3. We love to *seem* virtuous, and yet hate to *be* so.

4. We are scornful and impatient, and we know not why.

5. We are troubled at little things and are careless of greater.

6. We are overjoyed at trifles, and despise great and eternal pleasures.

7. We believe things only as they serve our turns, be they true or false.

8. We long extremely for things that are forbidden us; and what we despise when it is permitted us, we snatch at eagerly when it is taken from us.

9. We love ourselves more than we love God.

10. We fear to die, and yet we use all means we can to make death terrible and dangerous.

11. We are busy in the faults of others, and negligent of our own.

12. We live the life of spies, striving to know others, and to be unknown ourselves.

13. We worship and flatter some men and some things, because we fear them, not because we love them.

14. We are ambitious of greatness, and covetous of wealth, and all that we get by it is, increased temptation.

15. We make ourselves unsafe by committing wickedness, then we add more to our wickedness in the endeavour to save ourselves from punishment.

16. We are more servile for one benefit hoped for, than thankful for many received.

The deceptions of the heart are great and many but the grace of God is greater, and if iniquity abounds, then doth grace still more abound; and that is our comfort and our medicine, which we must thus use.

1. Let us watch our heart at every turn.

2. Deny it all its desires that do not directly, or by consequence, end in godliness.

3. Let us suspect it as an enemy.

4. Trust not to it in any thing.

4. But beg the grace of God with earnest and perpetual prayer, that he would be pleased to bring good out of these evils, through the merits of Christ's death.

Sent without a name.

EMPLOYMENT OF THE POOR.

THE following extract is taken from a letter to the editor of a London Newspaper.

"I take the liberty of very earnestly calling upon the parochial clergy to use their influence in counteracting the debasing effect of the system of managing the poor. They are deeply interested as ministers of *religion*. They are, I am sure, sensible how much the state of the poor interferes with the hopeful prospect of their spiritual labours.

I would say, endeavour in every way to draw a broad line of distinction between those who try to help themselves, and those who do not; let the *former* see that you enter into their feelings; encourage them to proceed even against all the discouragement to which they will be exposed; let the latter see that industry, cleanliness, and attention to the duties of their family, are the objects of encouragement. Attend the vestries of the parish, carefully avoiding to take any *side* in the *business* of them, but correct quietly and in a Christian spirit what appears wrong; make yourself fully acquainted with the *character* of the claimants on parish bounty; let the magistrates know what that character is, if application is made to them; but endeavour, if possible, to prevent the necessity of it; avoid what may *appear* a meddling spirit; remember that it is difficult for you to enter into the feelings of men of the class you will meet. You move on different

grounds, and you must make allowance for that. Endeavour to form Friendly Associations in your parish, which may enable the poor to provide for themselves in the case of sickness and old age, on the best principle. If you have a piece of glebe land near the village which you can spare, let it out in small parcels of about half a rood each, at a rent not higher than a farmer would give, to such only as pay the rents of their cottages, and are generally of respectable character; or if you have no such land, endeavour to induce some proprietor to do it. Promote as far as possible, in the proprietors of the parish, an interest in the cottages on their estates; endeavour to get them to lay a good garden to each, and to let them at moderate rents, direct to the occupier, and when one is vacant, interest yourself for those who are most deserving. Fear not to *begin*. If you have only one or two good managing labourers in your parish, cherish and encourage *them*; recommend their children to good places for servants; always stimulating them rather to do what is required, than by directly *giving* them what they appear to want. Even if you fail in your endeavours, you will have the satisfaction of having done what you can to stop the overwhelming torrent.

I am, &c.

A NORTHERN LAND-AGENT.

A PSALM,

TRANSLATED FROM THE LUBEC VERSION.

On the Works of God.

I.

WHEN 'rapt in meditation's hour,
My soul Thy works surveys,
Thy Wisdom, Providence, and Pow'r,
I'm lost in love and praise.

H 3

II.

The Heavens in majesty array'd
Praise Thee, the God of might;
The sun—it's glorious beams display'd—
Proclaims Thee God of light !

III.

Who leads the starry host above ?
Who lulls the winds to peace ?
Who, with a Father's hand of love,
Brings forth the Earth's increase ?

IV.

Glory to God alone be given !
On Him let Praise attend !
His mercies far as Earth from Heav'n
To sinful man extend !

V.

The Sun and Moon in varied round,
The Ocean, Rock, and Sand,
The poorest worm that crawls the ground
Proclaim His mighty hand.

VI.

And Man, a glorious wond'rous frame
A bright immortal Soul,
Bears daily witness to His name
And consummates the whole.

VII.

Oh, whilst I live, I'll love the Lord,
And seek to do his will,
Rejoice in His all gracious word
And sing His Praises still.

J. C.

A PRAYER OF PARENTS,*On presenting a Child to God in Baptism.*

O BLESSED God and Father of all the families that are on the earth, glory be to Thy name for all Thy mercies to us. Thou hast been our gracious Keeper all our life long. Thou hast given us all things for life and godliness: and now Thou hast added unto all Thy mercies the gift of a little babe. Lord, it is thine; thine we are. We pray that our hearts may not be too much set on the child. We desire with all our hearts to give it to Thee, to be thine for ever. Oh, enable us to receive him at Thy hands as thine, and bring him up for Thee. Thou hast graciously been pleased to take *us* into covenant with Thyself; oh, take our little one! Encouraged by Thy promises, we bring him to the sacred ordinance of Baptism. We acknowledge that he is born in sin, a child of wrath; we pray Thee to sanctify this water to the mystical washing away of sin. We entreat Thee to renew his soul after the image of God; create him anew, in Christ Jesus, unto all good works. May all carnal affections die in him, and all things belonging to the Spirit live and grow in him. Thou hast graciously encouraged us to come unto Thee. Thou hast said, Ask and it shall be given: Seek and ye shall find: Knock and it shall be opened: So give now unto us, that ask: let us that seek, find: and open to us that knock: Give us, we pray Thee, grace to bring up this child for Thy glory. Let wisdom and love, and patience, rule in *our* hearts, that we may rule and govern *him*. Increase our faith and singleness of heart, to seek Thy glory in all things. Hear us, O Lord; hear the prayers of Thy church, for us and for this dear child: for Christ's sake, our only Mediator and Advocate. *Amen.*

OBERLIN.

TO A MOTHER ON THE BAPTISM OF HER CHILD.

SUFFER little children to come unto me, and forbid them not, for of such is the kingdom of Heaven.—
Matt. xix. 14.

THEY brought young babes to Christ that he might bless ;
And He *did* bless their helpless infancy :
And, while His arms bestow'd the mild caress ;
Forbid them not, he said, to come to me.
Such see my Father's face, enjoy *His* love
And lightly tread His golden courts above !

The Lord of Heaven and Earth, the eternal Son,
Once deign'd to wear that form of infancy ;
He felt for these that High and Holy One
And " suffer them," he cried, " to come to me :"
Oh, tender mother teach *thy* child to bow
His infant knees to *Him* who loves to bless them now.

Shew him the manger where *that* infant lay ;
Point to the cross on which *that* Saviour bled
Tell of the wreaths that never fade away ;—
The crown that *may* encircle his young head.
Oh, tender mother, still He says to thee :
" Suffer these little ones to come to me."

Tell of the branch and root, of Jesse's stem
Proud Judah's Sion, Jacob's promis'd star ;
The pure, the lowly babe of Bethlehem,
Whom wise men came to worship from afar :
Then teach him this to know, that *He* who trod
This *humble* path on earth, was *His* Redeeming God.

For at yon altar thou hast pledg'd thy word
To *Him* in whose high name is sanctified
A Christian child, and *He* the vow has heard
Who for that helpless babe's *Salvation* died :
Still, still He cries, ne'er be these words forgot
" Let children come to me, and ah ! forbid them not."

DISEASES OF TREES.

THE following account of the *Diseases* of Trees may be of use to some of our readers. It is taken chiefly from Cobbett's English Gardener.

CANKER. Apple-trees suffer greatly from Canker; —which is a rotting of the bark in particular spots; which in time destroys the branch. If perceived when it is first coming, it may sometimes be cut quite out; or, if that cannot be done, it will be of some use to pare off the perished bark till you come to the quick, and cutting the edges of that quick very smoothly with a very sharp knife; this bark will grow a little again, and have round edges: the place should be washed once or twice in a year with soap and water, to keep out the insects which are always endeavouring to harbour round these wounded spots. As to the putting on of plaister of any kind, I have tried it often, and have never found it of any use. But observe, neither a tree nor a limb is to be given up merely because it is cankered: in many cases, the cankered part of a tree bears the best. So that a tree is not to be despised, merely because it is cankered. The canker comes very frequently from bruises given to the tree by the carelessness of gardeners, or by the rubbing of the limbs one against another. It is a thing to be guarded against, and to be got rid of, if possible: it sometimes destroys a tree, but by no means generally so.

COTTON BLIGHT. This disease makes its appearance like little bunches of cotton-wool stuck upon the joints or along the shoots of apple-trees, which leave, after they are rubbed off, little round pimples or lumps. Under this white stuff, there are innumerable insects. This disease is very injurious to apple-trees, and also comes on the joints of vines. There is no cure but rubbing off the stuff as fast as it approaches, and washing the place well with some-

thing strong, such as tobacco juice. This disease is often in the root as well as in the branches, and therefore, to perform a complete cure, it is necessary to take a tree up, and cut away the knobs, and all the diseased part, and plant the tree again.

MILDEW seizes the spring shoots of peach and nectarine trees. I have heard of and have seen tried, tobacco smoke, lime water, and several other things as remedies, all of which I have seen to fail. All you can do, is to cut off the leaves and shoots that have it, and to suffer others to come out. This blight sometimes comes upon apple-trees.

LICE. Great numbers of these come upon the points of the shoots of peaches, nectarines, and cherries, which cause them to curl up and to look black; and, after this, generally, the branches suffer greatly; the only remedy is, to cut those parts off as soon as you perceive them beginning to curl.

GUM. All stone-fruit trees, are liable to the gum, which sometimes proceeds from improper pruning, and sometimes from the tree having but a poor root; it frequently comes from cutting off a luxuriant branch, especially if that branch be cut off near to the trunk in the spring or summer, which it never ought to be, if it can be avoided. A tree will sometimes gum, and yet bear fruit: but if it goes on gumming, and the gum appear in several places, the tree will soon cease to produce a wood fit for bearing; and the sooner it is cut down the better.

INDUSTRY AND IDLENESS;
OR,
THE TWO LONDON APPRENTICES.
(PART I.).

(From Rivington's National School Miscellany.)



"THE two London Apprentices," is a very old story, and it is described in a set of pictures *, where the industrious youth is seen going on in such a regular course of prosperity, that he at length comes to be Lord Mayor of London. Though I do not suppose that many of my young readers expect to be Lord Mayors of London, yet, if they come to be apprentices, they may, if they conduct themselves well, expect to be prosperous, and to be respected:—though I hope they would try to conduct themselves well, whether such behaviour led to worldly advantage or not. The idle apprentice is seen, too, in this set of pictures, as going on, step by step, in wickedness, till he at last comes to the gallows.

* By Hogarth.

H 6

The first of these pictures shews the two apprentices at their looms. They are bound to the same master, Mr. West, a silk weaver in Spitalfields. The industrious apprentice is named Francis Goodchild; the other is Thomas Idle. They are at work together in the same shop; the industrious youth is very busy at his loom. Their master had given them both a book, called "The Apprentice's Guide;" and Goodchild's book is lying open by the side of him, as if he had been lately reading it; but Tom Idle's book lies at his feet all torn to pieces. Tom is himself fast asleep, and his shuttle has dropped from his hand, and a young kitten is making a plaything of it: and there is an empty porter-pot, and a tobacco-pipe near him, which shews pretty clearly what sort of an apprentice he was. When a youth takes to pipes and porter-pots, very little good can be expected to come of him. The industrious youth seems to have some useful verses pasted on the wall, by the side of him; and the idle one has got some foolish and dirty ballads.

The master enters the room, with a stick in his hand; and, if we may judge by his looks, he will presently wake Tom Idle from his sleep.

"THE drunkard shall come to poverty, and drowsiness shall clothe a man with rags."—Prov. xxiii. 21.

"The hand of the diligent maketh rich."—Prov. x. 4.

"The thoughts of the diligent tend only to plenteousness."—Prov. xxi. 5.

"He that tilleth his land shall have plenty of bread; but he that followeth after vain persons, shall have poverty enough."—Prov. xxviii. 19.

"The hand of the diligent shall bear rule, but the slothful shall be under tribute."—Prov. xii. 24.

(To be continued.)

PRAYERS FOR DAY SCHOOLS.

To the Editor of the Cottager's Monthly Visitor.

SIR,

I WAS much pleased with the plan, in one of your late numbers, of grafting a Weekly Penny Clothing Society, on a Daily Parish School;—or, in other words, of allowing the Children of the Poor to have the advantage of Education for a penny a week; which sum, amounting to *four shillings and four pence*, a year, is raised, by means of contributions and the interest of the money, to *ten shillings*, and given annually in November, in such cheap clothes as the parents may choose.

This scheme is so beneficial, for Village Schools in particular, that I cannot but wish it were better known, in order to its being more generally followed. But whilst we think of the outward comforts of the poor, I am sure you will agree with me in considering their religious progress as of the first consequence. Believing this, I send you two Short Prayers, which are used in a school lately established in my neighbourhood, in which we have adopted the plan above alluded to, for the temporal good of the children. They are at your service, if you choose to insert them in your useful Visitor; and at the service of the managers of similar schools, if they may think fit to adopt them.

With us, the children when assembled in the morning, form into a square, and kneel on benches with their faces towards each other. The following Prayer is offered up.

“ O Almighty God, who through Thy blessed Son, Jesus Christ, hast commanded little children

to be brought unto Thee, grant us the help of Thy grace, that we may now learn to be obedient to our teachers, and industrious in our works ; to speak the truth on all occasions, and to do no wicked thing in secret or openly, for thou, O Lord, art about our path, and about our bed, and spiëst out all our ways ; so that, in keeping Thy commandments, we may please thee both in word and deed, through the merits and meditation of the same, Thy Son Jesus Christ, our Saviour. *Amen.*

“ Our Father which art, &c.”

“ The Grace of our Lord, &c.”

At the close of the School, in the afternoon, the children form as in the morning, and the head-monitor repeats aloud,

“ Grant, O Heavenly Father, that by Thy holy aid, and after the example of our Lord and Saviour Jesus Christ, we may increase in wisdom and stature, and in favor with God and Man.” *Amen.*

“ Our Father which art, &c.”

“ The Grace of our Lord, &c. *Amen.*”

Though these Prayers are constructed in such a manner as to be supposed to be offered by the children ; yet for the sake of greater reverence, the master, for the present, pronounces them aloud,—the children all joining in the AMEN.

From an old Subscriber, B.

HYMN BY BISHOP HEBER.

How long the time since God began
To call in vain on me !
Deaf to his warning voice, I ran
Through paths of vanity.

He call'd me, when my thoughtless prime
Was early ripe to ill ;
I passed from folly on to crime,
And yet,—he called me still !

He called me in the hour of dread,
When death was full in view ;
I trembled on my feverish bed,
And rose—to sin anew.

Yet could I hear him once again
As I have heard of old ;
Methinks he should not call in vain
His wanderer to the fold.

O Thou ! that every thought dost know,
And answerest every prayer,
Try me with sickness, want, or woe,
But save me from despair !

My stubborn will by grace control,
Renew my broken vow ;
What blessed light breaks on my soul !
My God—I hear thee now !

SENT BY C. S. R.

SOUTH-SEA ISLANDERS.

IN Mr. Ellis's account of the South-sea islands, where he laboured as a missionary, we have set before us, in striking contrast, the great difference between a people left to their own natural courses, and the same people when converted to the religion of Christ.—Sixteen years ago, nothing could exceed the degradation of the human race in those islands :—they had their religion and their priests, but they

worshipped devils and idols. They sacrificed on their altars, not only fruits and animals, but, shocking to relate! human beings—and these in such numbers, that “the foundations of one of the buildings, for the abode of their gods, was actually laid in human sacrifices; every pillar, supporting the roof of one of the sacred houses at Maeva, was planted upon the body of a man, who had been offered as a victim to the god about to be placed there.” “The unhappy wretches selected were either captives taken in war, or individuals who had given offence to the chiefs or the priests.” The murder of infants was carried on to a great extent; and this circumstance, united with war and human sacrifices, so thinned the numbers of the people, that they began to fear lest they should become extinct. After conversion to Christianity, one of the chiefs said to a missionary, that, “if God had not sent his word at the time he did, wars, infant-murder, human sacrifices, &c., would have made an end of the small remnant of the nation.” It is delightful to be able to say, that, “although, sixteen years ago, the nation appeared on the verge of extinction, it is now, under the renovating principles of true religion, and the morality with which this is inseparably connected, rapidly encreasing.” How much that religion was required, is strikingly shewn by a speech of a native, during one of their religious meetings—he said, “Behold, under the gospel of Jesus Christ, this land, *where man-eaters have dwelt*, has become a land of neighbours and of brethren.” Can customs more horrible exist any where? and what, but the grace of God, could have made such a change in people so sunk in depravity! As soon as they heard the gospel, they received it; and abhorring their former practices, the very priests themselves were sometimes the first to burn the idols of wood, and become preachers of righteousness.—Schools have every where been established; and

not only have the children and young persons learnt to read, write, and cipher, but multitudes who were upwards of thirty or forty years of age when they began the alphabet, have learnt to read distinctly in the New Testament, large portions, and even whole books of which, some of them have got by heart.

Since idolatry has been laid aside, no part of the conduct of the South-sea islanders has been so striking, as their conscientious regard for the sabbath-day. They dress their food on Saturday, that no fire may be lighted on Sunday; they make every thing neat, orderly, and clean,—their food is in baskets, their fruit gathered—their clean garments laid out, ready for the next day. The hours of the evening, instead of being a season of hurry and care, are often seasons of preparation for the hours of sacred rest on the sabbath.—A naval officer, who visited the islands, says, that, “at church the most perfect order reigns the whole time of the service—the devout attention these poor people pay to what is going forward, and the earnestness with which they listen to their teacher, would shame an English congregation. I declare I never saw any thing to equal it! objects of the greatest curiosity at another time, they paid no sort of attention to during worship. After it was over, crowds, as usual, gathered round us, to look at our uniforms, to them so new and uncommon. I looked round very often during the sermon, and saw not one of the congregation flag in their attention to it.”

One man came to the missionaries on a Monday morning, and told them he feared he had done wrong;—that on the day before, which was Sunday, he observed that the tide, having risen higher than usual, had washed out to sea two large canoes (boats) which he had left on the shore—at first he thought of taking a small canoe and fetching them back, but then he remembered it was the sabbath, and that the scripture said he was not to *work*. So he let

them be broken in pieces upon the rocks—but, he said, though he did not work, his mind was troubled at this loss, and *that* he thought was wrong. The missionaries told him, he would have done right had he fetched the canoes to shore on the sabbath.—This pair of canoes had perhaps cost the poor man nearly a year's labour, and made him richer than his neighbours; his conduct was, therefore, a remarkable instance of conscientious regard to the sabbath. Does not this make us ashamed of ourselves? for in England, where we all call ourselves Christians, how is the sabbath often profaned by our making it a day of vanity, dress, visiting, or of *careless* hearing of the word of God. The remarks of the South-sea Christians upon the English, were these: "How happy the Christians in England must be! so many teachers, so many books! the whole of the Bible in their language, and no idolatry, they must have little else to do but to praise God. Their crimes have never been like ours, they never offered human sacrifices, they never murdered their infants, &c. Do they ever repent? have they any thing to repent of?"—How little did they know of the true state of England, that asked such questions as these! Their worst crimes were not so bad as our lesser ones;—*they* were ignorant of their duty;—*we* sin against light and knowledge. So soon as they were shewn the light of truth, they abandoned and despised the deeds of darkness.—*We* have always lived in the light, but we love the darkness rather than the light. Let us take heed to our ways, and while, by the blessing of God, our nation is an honoured instrument in preaching the gospel to those who knew it not, let us not neglect to live by its rules at home; or these poor despised heathens will rise up in judgment against us at the last day, and be admitted to the marriage feast of the Son, when the doors are shut upon us.

S. W.

CXXIst PSALM IMITATED.

For our example, day by day,
Jesus retires apart to pray,
The voice of prophecy fulfils,
And bends his steps towards the hills.

Hither my grateful soul, ascend ;
Thy Saviour in his courts attend ;
Go forth with reverential care,
The Lord of heaven and earth is there.

The Lord himself shall be thy stay,
Thy Maker teach thee how to pray ;
Yea, turning all thy foes to flight,
The Lord defend thee day and night.

E. S. L.

ON SUNDAY TRAVELLING BY PUBLIC COACHES.

WE should be very glad if the introduction into our pages of the following address, should, in any way, be the means of furthering the important object which the writer of it has in view. It is difficult to estimate the increase of crime, which is caused in this country through the neglect of the religious observance of the Sabbath-day ; and the neglect of this day is a melancholy sign too, of the low estimation in which religion is at present held. Those who judge rightly of these things will do all they can to check this evil ; and they cannot help thinking of the ruin which the want of opportunities of religious instruction brings on those who, either through their own fault or that of others, neglect the religious duties of the Sabbath. Coachmen, servants at Inns, stable-keepers, post-boys, and many others are deprived of every opportunity of keeping the Sabbath aright ; and when they see those above them, who, by their own practice and example encourage such neglect, they will

soon be brought to believe that there is no sin in it. Let those who are the means of leading others into sin, and depriving them of opportunities of religious instruction, remember that they have a grievous weight of sin to answer for.

It is pleasing to see, from the following paper, how willing many of the principal coach proprietors were to attend to the suggestions of Mr. Smith : their conduct deserves much praise. We sincerely hope that they, who have hitherto been in the habit of encouraging such grievous profanation of the Lord's Day, I mean Sunday travellers, will reflect on the mischief they are doing to others, the quantity of crime that they are spreading, and the grievous want of religious principle which they have reason to fear must be in their own minds. They cannot surely be believers in the religion which they *profess* to believe, they surely cannot know that there is a command which enjoins rest to their *man-servant*, their *maid-servant*, and their *cattle*, as well as to themselves. When a work of *necessity* or of *charity* is to be done, the religion of Christ not only allows it, but requires it, even on the Sabbath Day : but is there necessity, or is there charity, in the Sunday excursions which fill the public coaches on the Sabbath, and bring together a crowd of carriages in the neighbourhood of great towns? How must the servants spend their Sunday? What are their opportunities of worshipping God? Numbers of reasons, or rather excuses, are ready to be given for these bad practices. When once, however, a right principle is implanted in the mind, then these excuses are no longer sought for : there is then an anxiety to act rightly and to lead others in the right course ; there is a great dread of doing any thing that is in itself wrong, or which may by any possibility, be the means of leading others into sin.

Mr. Smith is fully aware, that, beside the consent of coach proprietors to his most desirable proposal,

there must also be the consent and the help of the public: those who know the value of the Christian religion, and wish to see it flourishing in our country, will all be on his side.—The following is Mr. Smith's paper, and we have been informed that much good has already been produced by it.

V.

“As a Minister of Christ and of the Church of England, I ask for the assistance of my brethren in the ministry, and for the support of a Christian public, in the desirable object of discountenancing the open profanation of the Sabbath Day. My present exertions originated from the simple circumstance that from the three Southampton coaches (and during the summer four coaches) changing horses at Bradley Farm, in my parish, at half-past ten and two o'clock in going up to London, and at two and five o'clock in returning, six of my parishioners seldom or ever enter any place of public worship. This I thought was a grievance which I, as their Minister, should endeavour to rectify. I conversed with the Coach Proprietors, Coachmen, and Stable-keepers on the subject, and I found it was the general opinion, that it would be much more desirable, if by one common, friendly, unanimous consent, travelling on Sundays by public coaches could be laid aside.

“One very large and respectable coach proprietor in London writes,—‘It is my wish that most (if not all) of our coaches should not run of a Sunday.’ Another proprietor of the same character, writes,—‘I might further add, to shew the practicability, if not advantage of your suggestions, that we have many coaches in this establishment which do not run on Sundays; for instance, Brighton, Canterbury, Chatham, Bath, Dorking, Guildford, and others.’ A proprietor, residing on the Southampton road, writes,—‘I have no objection whatever to such an arrangement taking place.’ Ano-

ther writes,—‘I should have much pleasure to meet your wishes, if it was possible to get the same feeling on the part of the proprietors of the other coaches.’ Again, another writes—‘Respecting discontinuing running our coaches on Sundays, I have not the least objection to it, nor do I think my partners will have, provided the proprietors of the other Southampton coaches agree to do the same.’ Another very large and respectable proprietor, residing in the country, writes,—‘I not only give my free consent to discontinue running our coaches on Sundays, but shall be most happy to render you any assistance in my power to obtain so desirable an object.’ The seventh proprietor from whom I have received any written communication, says,—‘I am quite ready to enter into any engagement with the other proprietors to prevent running on Sundays in future, and I trust no one I am concerned with will raise an objection to so desirable an object. I have expressed my disapprobation of stage coaches travelling on the Lord’s Day, and no one would rejoice more at its discontinuance than myself, being satisfied it would be for the general good, and which I sincerely hope may be accomplished through your kind interference.’

Such is the written satisfactory approval of seven proprietors. I have further had the equally satisfactory verbal approval of three more. The 11th I have not been able to see, nor have I heard from him. The proprietors are Mr. Chaplin, Spread Eagle, Gracechurch Street; Mr. Mountain, Saracen’s Head, Snow Hill; Mr. Nelson, Bull Inn, Aldgate; Mr. Horn, Golden Cross, Charing Cross; Mr. Charlton, George Inn, Hounslow; Mr. Dore, Egham; Mrs. Scarborough, Bagshot; Mr. Forder and Messrs. Curtis, Basingstoke; Mr. Wells, Winchester; and Mr. Caiger, Southampton. From the personal and written communications I have had

with them, I have every reason to acknowledge their kindness and attention to me, and to speak of their respectability.

“ But, it may be said, as the entire approbation of nearly all the proprietors has been obtained, what more is required to discontinue running the coaches on Sundays? I answer, the approval and support of the public in favour of an object so desirable for the moral and religious welfare of the country. It has also been frequently said to me, “ You may procure the consent of the present proprietors to discontinue running their coaches on Sundays, but an opposition coach will be immediately started to run on Sundays also.” As prevention is better and more easy than cure, I shall feel much obliged to my brethren in the ministry if they will exert themselves (as the established Clergy of the country), in their own parishes, and particularly in those through or near which the coaches pass, to procure the public approval and support in favour of such an important measure; so that the proprietors of any coach started in opposition to such principles, may feel assured they will not meet with public support or countenance. I have pledged myself to the proprietors, that, as I have exerted myself to procure their consent, so I will exert myself to procure their support.

All communications on the subject, directed to me at Stratton, Winchester, will be considered valuable, and be thankfully received. As I trust these communications may be numerous, I shall feel further obliged by their being sent by frank, post paid, or by any of the aforementioned coaches.

“ I remain, &c.

“ HERBERT SMITH.”

STRATTON, *Feb. 22, 1830.*

CONFESSION.

THE following lines sent to us by a Correspondent, are taken from a volume of sacred poetry. They shew how vain is that sort of confession to the priest which is practised by the Roman Catholic Church. The true penitent must confess his sins to God, for he alone can pardon them; and for Christ's sake He *will* pardon them.

Nay holy father come not near
The secrets of my heart to hear,
For not to mortal ear I tell
The griefs that in this bosom swell;
The thoughts,—the wishes, wild, and vain,
That wander through this burning brain.—
Frail fellow being! why should I
Before *thee* kneel imploringly?—
'Twere worse than madness to believe,
Man can his brother worm forgive,
Or yield unto the contrite one
That peace which comes from Heaven alone!
No, let me spend my vesper hour
In commune with a higher power;
The world shut out, I'll lowly bend
To my Almighty Father,—Friend!
To Him for mercy I'll appeal,
To Him my inmost soul reveal;
He knows the heart that he has made,
By each alternate passion swayed,
And can forgive it,—for He knows
Its wants,—its weakness,—and its woes!

EJACULATIONS AND PRAYERS FOR ONE SUFFERING UNDER A CONSUMPTIVE OR ANY OTHER LINGERING COMPLAINT.

EJACULATIONS.

HEAR my prayer, O Lord, and consider my desire; hearken unto me for thy truth and righteousness sake.

Hearme, O Lord, and that soon; for my spirit waxeth faint: hide not thy face from me, lest I be like unto them that go down into the pit.

Oh! let me hear of thy loving-kindness betimes in the morning; for in thee is my trust; shew thou me the way that I should walk in; for I lift up my soul unto thee.

Teach me to do the thing that pleaseth thee; for thou art my God: let thy loving Spirit lead me forth into the land of righteousness.

Quicken me, O Lord, for thy name's sake; and for thy righteousness' sake bring my soul out of trouble. *Psalm cxliii.* 1. 7, 8. 10, 11.

THE PRAYER.

O Lord God of my salvation, hide not thy face from me in the needful time of trouble; but incline thine ear unto my calling. Oh turn again, and be merciful unto me, a miserable sinner; consider mine adversity, and deliver me from this tedious and lingering complaint. I know, O Father, that all things are possible unto thee; therefore in this confidence have I ventured to entreat thy favour: but if thou in thy righteous dealings with the sons of men, thinkest fit that I should lie longer under thy hand, or that my days upon earth should shortly close, teach me to say, with thy blessed Son, "Even so, Father, for so it seemeth good in thy sight," and to follow his example in all readiness to yield my life, whenever thou shalt require it. So that finally through the merits of his death and sufferings, I may rise again to the life immortal, and by thy mercy, for his sake, taste of those endless joys which thou hast promised to all, who in thy true faith and fear, endure unto the end. *Amen.*

Blessed are they that mourn; for they shall be comforted. *Matt.* v. 4.

For a small moment I have forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. *Isa.* liv. 7, 8.

Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator. 1 *Pet.* iv. 19.

And we know that all things work together for good to them that love God. *Rom.* viii. 28.

From Hannam's Hospital Manual.

ON THE BLAMEABLE CONDUCT OF VILLAGE SHOPKEEPERS.

THE following letter, we fear, contains too much that is true; though we are very far from believing that all village shopkeepers are so unprincipled as they are here supposed to be. Those, however, who are *not guilty*, will read the letter without offence; and those who *are guilty*, we trust, will not read it without profit. The advice which it contains "to keep out of debt," cannot be too often urged upon every man in every station of life. Every man should understand that to contract debts beyond his means of payment, is, in fact, dishonesty; if you go to a shopkeeper and order goods from him, and do not give him the stipulated price for them, you have done nearly the same thing as if you had gone and stolen the goods out of his shop: the loss to him is the same: and if this shopkeeper be a dishonest man, and you have any farther dealings with him, he will, as R. R. truly observes, make you suffer for it by the increased price you will have to pay: if he be an honest tradesman, you make *him* suffer. There must be injustice and suffering on one side or the other, and often on both.—To the labourer debt is ruin.

MR. EDITOR,

IN the last number of the Cottager's Monthly Visitor there are some sensible observations which the writer says have suggested themselves to him on reading Mr. Croft's tract, entitled "A Christian View of Trade." It cannot be denied that there is but too much reason to reprobate those dishonest practices which are denominated the *tricks of trade*; but I think there is none more disgraceful than that which often characterizes the conduct of the Village Shopkeeper towards such of his poor neighbours as have had the misfortune to get into his debt. To incur debts is at all times an evil which the poor man ought carefully to avoid; but perhaps it is never so calamitous to him as when contracted with the Village Shopkeeper. In country villages, at a considerable distance from a market town, the poor man who cannot afford to lay in a stock of necessaries beforehand, must often have recourse to the neighbouring shop; and if he already owes money there, he is too often supplied with an inferior article at an extravagant price. This is the conduct which I complain of, as being so extremely censurable in the tradesman, and so cruel and oppressive to his poor customer. My experience has supplied me with many melancholy instances of this sort of knavery in village shopkeepers; and there is no calamity which the cottager ought more anxiously to guard against than this. In cases of this nature, how applicable is the Mosaic injunction, "if thou sell ought unto thy neighbour, or buyest ought at thy neighbour's hand, ye shall not oppress one another." When once you are in the shopkeeper's debt, you are in his power; and you may thus go on for months, or even years; paying, perhaps, nearly double the value of what you buy, and all this time ignorant how your account may stand, besides feeling the mortifi-

cation of being in the power of one in whom the love of dishonest gain has dried up every better feeling. Let the cottager take especial care to avoid this state of degradation, and, instead of wasting the sweat of his brow in cheerless labour, and finding after all that misery and want are the only reward of his toil, he will have the satisfaction of seeing his own earnings sufficient for the support of his family, and himself contented and cheerful and happy. Again, let me exhort him to pursue a course of honest industry and sobriety; and avoiding, with cautious care the villany which too often prevails in the village shop, let him adopt the Christian advice of St. Paul, "Owe no man any thing, but to love one another."

R. R.

March 6, 1830.

FAMILY RELIGION.

It is very common to hear people talking against the clergy, and reproaching them for want of zeal and earnestness, and watching for opportunities of catching at *their* faults, instead of looking at themselves and seeing how their *own* account stands. It is very true that the work of a minister of Christ is of the most awful and solemn importance; and a minister, who is idle and indifferent in the great cause to which he has devoted himself, will never be the means of producing any real good in his parish, and will have a solemn account hereafter to render for the neglect of his charge. But still, however diligent a clergyman may be, if he gets no help in his work, from those who ought to be his fellow helpers, his pains and his preaching will be but of little use. The public worship on the Sabbath is of the utmost importance, and no one ought to neglect

it: but yet, if there is no religion at home during the week, the effect of the Sunday teaching is soon over. But how many people there are who rail against their clergyman, and yet do no one thing to help him or encourage him! Religious instruction in the Church should shew us the importance of religion at home. The following passage from Baxter is well worth our attention.

“Reader, I beg of you, as from Christ, for his sake, for your soul's sake, your children's sake, for the sake of the Church and kingdom, that you will conscientiously and seriously set up family religion, calling upon God, singing his praises, and instructing your children and servants in the Scripture and Catechism, and in a wise and diligent education of youth. Hear me, as if I begged it of you with tears, on my knees. Alas, what doth the world suffer by the neglect of this! It is out of ungodly families that the world hath ungodly rulers, ungodly ministers, and a swarm of serpentine enemies of holiness and peace, and their own salvation. What country groaneth not under the confusions, miseries, and horrid wickedness, which are all the fruits of family neglects, and the careless and ill education of youth? It is a work of great skill and constant care to instruct and educate your children, and to keep them from tempting company and snares. To cry out of dumb and unfaithful ministers, while you are worse at home yourselves, is but self-condemnation. Are ministers more obliged to care for your children's souls, by nature, or by vow and covenant, than *you* are? can they do that for whole parishes which you will not do for one household, or your own children? The first charge and part is your's: if families treacherously neglect their part, and then look that all should be done at the church, you may as wisely send boys to the Universities before they are taught to read and write in lower schools. If there be anv

hope of the amendment of a wicked, miserable, and distracted world, it must be mostly done by family religion, and the Christian education of youth. Godliness is profitable to all things; but the curse of God is in the house of the wicked, and the ungodly betrayers of souls, of themselves, children, and servants, will very quickly be summoned to a terrible account: especially those that should, as rulers, be exemplary to others, and are ashamed to own family religion.

ON THE DUTY OF READING THE SCRIPTURES.

To the Editor of the Cottager's Monthly Visitor.

SIR,

You have given a selection of Texts in your valuable "Visitor," to be daily learnt. I think the practice an admirable one for *all*; but especially for those whose time is necessarily occupied in daily labours, but who may thus carry with them the support and comfort of their Bible. I send the following favourite passage from Bishop Porteus's Lectures, and remain

Your humble servant.

"They who have much leisure should employ a considerable share of it in reading the Scriptures; and, even those who are most immersed in business have, or ought to have, the Lord's day entirely to spare, and should always employ some part of in reading and meditating upon the word of God. By persevering steadily in this practice, any one may, in no great length of time, read the Scriptures through, from one end to the other. But in doing this, it will be advisable to begin with the New Testament first, and to read it over

most frequently, because it concerns us Christians the most nearly, and explains to us more fully and more clearly the words of eternal life. But after you have once gone regularly through both the Old Testament and the New, it may then be most useful, perhaps, to select out of each such passages as lay before you the great fundamental doctrines, and most essential duties of your Christian profession; and even amongst these, to dwell the longest on such as express these things in the most awful and striking manner, such as affect and touch you most powerfully, such as make your heart burn within you, and stir up all the pious affections in your soul. But it will be of little use to *read*, unless, at the same time, also, you reflect, unless you apply what you read to those great purposes which the Scriptures were meant to promote, the amendment of your faults, the improvement of your hearts, and the salvation of your souls." *Lect. I.*

THE POOR MAN'S GARDEN.

THE plan adopted by many benevolent land-proprietors of letting out a small portion of land to industrious labourers, seems to have been productive of very great benefit.—It is not intended, by this plan, to turn the labourers into farmers, but to let them have, at a fair rent, a small portion of garden ground,—not too much for them to cultivate in the morning, and in the evening, before and after their day's work with their employers. In this way a man may get a good supply of potatoes, and of other vegetables, which will be of very great service towards the maintenance of himself and his family.—The exertions of the benevolent Bishop of Bath and Wells, both in this way and many others, for the good of the poor, are well known; and we are informed that his lordship has lately allotted fifty

acres of land for this purpose, in addition to what he had done before. The plan seems to have answered wherever it has been tried, and to have kept many poor families from that distress to which others have been exposed. The son of the Bishop of Bath and Wells, the Rev. J. T. Law, Chancellor of Lichfield and Coventry, has just published a pamphlet, for the purpose of making this method of assisting the poor more extensively known. It is not the intention of those who support this system to encourage the poor to make potatoes their only diet;—but, as this useful root has, in many places, become a very important part of the support of a poor family, it must be a very great comfort to a poor man to be enabled, by the exertion of his own labour at over hours, (paying a fair rent for his land) to supply his family with so useful a portion of their subsistence without being under the painful necessity of throwing himself upon the charity of others, and becoming an object of parish relief.—The whole of Mr. Law's pamphlet * is well worth reading;—our limits will only allow us to give a very imperfect statement of its contents :

Rule 1st.

Let the allotments of land be such as to supply the poor man and his family with potatoes through the year. Consequently, let the size of the gardens be regulated by the number of the poor man's family, and by the productiveness of the soil.

Rule 2nd.

Let the rent of the gardens be the same, in proportion to the quantity, as the farmer pays for the adjoining land.

Rule 3rd.

Let the land fixed upon be as good as the neighbourhood affords.

* Published at Messrs. Rivingtons.

Rule 4th.

Let the poor man feel himself secure in the possession of his little garden, by a promise of it for seven years, or longer, on the punctual payment of the rent.

Rule 5th.

Let the rent be paid quarterly.

Mr. Law, from enquiry in his own neighbourhood, (Lichfield) calculates that a poor family, consisting of six persons, a man, his wife, and four children, consume about thirty bushels of potatoes in a year. Reckoning the price of potatoes at 2s. a bushel, the cost of potatoes to each poor family of six persons, is 3*l.* a year. But this estimate is very low, for the poor man is generally obliged to purchase his potatoes in small quantities at retail shops, where he has to pay 2*d.* for half a gallon, which is at the rate of 2s. 8*d.* a bushel, thus greatly increasing the charge of his yearly consumption.

Every acre of land, Mr. Law calculates, would afford seven poor families, consisting of six children each, a constant supply of potatoes. Such small allotments of land may easily be managed by a poor man and his family, without interfering with any regular daily employment he may have, and thus without diminishing his usual weekly earnings. In the spring, summer, and autumn, he may devote a short time to his garden early in the morning, or late in the evening, and there are often portions of rainy days which he may dedicate to the same profitable occupation, and which would otherwise be turned to no account. His wife and children may prepare the potatoe sets, and plant them, and get the crop up, and carry it home; and the wife is often able and willing to assist further in cleansing and digging the ground. In every crop of potatoes, it may be expected that some will prove too small for the pur-

poses of cooking; and a portion of the large sized ones is generally peeled off,—and thus after every meal there will be some little refuse for the trough. If then the poor man has a pig, these small gardens will be found to aid him in feeding it at a cheap rate,—not *fatting* it, for if a man would have good bacon, he must go to the expense of barley-meal, peas, or something of that nature: his pig will supply him with sufficient manure, to keep his little garden in good condition.—The poor man should try to get a pig in conjunction with his garden. It is found that poor men are generally very ready to take garden ground at a rent quite equal to what a farmer would give for the same quantity of land. Mr. Law himself lately intimated his intention of appropriating two or three fields in his neighbourhood to be laid out in small gardens, at the regular tillage price; applicants flocked around him; and in a short time the number on his list exceeded a hundred and eighty. The expense of labour to the poor man should be nothing, as the garden is to be cultivated at odd hours, and spare time, without interfering with any regular employment. The rates and tithes should be paid by the landlord; and the rent should be high enough to allow of this. The land should, if possible, be in that state of freshness, and that condition of tillage, that the poor man may reasonably expect a fair return of profit the first year; for those who have no capital cannot wait the effect of improvements which require time. If productive land, in good heart, can be allotted to the poor, they will seldom fail to bring the quarter's rent as it becomes due. Although potatoes have been chiefly mentioned, there is no reason why those who have hired the land should not plant cabbages, or vegetables of any other kind—they may cultivate their little allotments in any manner most agreeable to themselves; but they will probably choose potatoes, as being the most useful and

profitable of all. No person is able to speak with more confidence of the working of this system than Mr. Law, no person having had more ample opportunities of seeing the advantage of it. An extract of a letter to the Editor of the *Bath Journal*, shewing the great benefit to be derived from the plan which Mr. Law recommends, is printed in our 8th volume, page 255. V.

FROM "REFLECTIONS UPON ST. JOHN'S GOSPEL."

BY W. HEBERDEN, M.D. F.R.S.

"Then Mary took a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odour of the ointment." John xii. 3.

PEOPLE at that time used not to sit at their meals; as we do now, but to recline on couches, in such a manner that the body of the first lay behind the second, and the head of the second came even with the breast of the first, their legs being supported on the hinder part of the seat. In this situation it is easy to conceive how Mary should anoint the feet of Jesus, (as it is said by St. John) then the head (according to St. Matthew and St. Mark). But I conclude, that both took place; which might very well be, if Jesus occupied "the uppermost place" of the couch; so that nobody lay behind him. St. Luke has likewise recorded an instance of a woman, who while Jesus sat at meat in the house of a certain pharisee "brought an alabaster box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment." Though in

some respects this nearly resembles the account of John, Matthew and Mark, (who all speak of the same event) yet it differs so much in time and place, and persons, and observations, as to make it probable that it was altogether a separate transaction; which, if it be so, only shows that such a practice was not singular, and might perhaps be no uncommon expression of respect. It is well known that perfumes were formerly in great request, and are still much used in some eastern countries. P. 103—4.

This also explains what afterwards took place at the table where John happened to be situated next to Jesus, and Peter beckoned to him to ask softly who it was that Jesus meant. According to this manner of reclining at meals, "leaning on Jesus bosom" will readily be understood to mean occupying the seat next below him in the same couch, whereby his head came opposite the breast of Jesus, and afforded an opportunity for such secret inquiry. P. 116.

ON THE DUTY OF FAMILY PRAYER.

Address to parents of the children in National Schools.

To acknowledge God to be the giver of all good gifts;—to put a man's *self*, his *wife*, his *children*, and all that belongs to him, under God's protection;—to ask from him, as from a father, whatever we want;—and to thank him for the favours we have received; this, said the good Bishop Wilson, is the business of Family Prayer; and there can be no reason why every family in the land should not find a time to do this. The advantages of such a practice will soon be seen in this world, and the blessing of

it hereafter is secure. Therefore, "In every house and family, let there be some time, morning or evening, but it must be a fixed time and on every day, when the parents and all the family *arise* and consider that they are in the presence of the great God;—then, let all kneel upon their knees,—let one of them read a proper form of prayer, and the rest follow him with their lips, thoughts, and hearts,—this done let all repeat the Lord's Prayer *together aloud*;—and then with the blessing from 2 Cor. xiii. let them close their devotions and rise." Such is the duty I commend to all who desire the welfare of themselves and children, and the blessing of Almighty God.

I cannot omit this opportunity of stating my deep regret at the small number of persons who attend the public worship of God, *with their Children*, on the Lord's Day. The benefit which the children, as well as themselves, would derive from such a practice, appears to render indifference to discharging this duty entirely without excuse. Can it be expected that the worship of God, and the instruction and the catechizing, carried on in that house, should produce in the children all the blessed fruits they might, if these things were backed by the authority and example of the parents over their tender minds? I beseech them to act as men and Christians, and to consider these things. Let them think also for their own as well as for their children's souls: let them reflect, that, however numerous or young the family at home may be, *that* husband and wife manage badly, and live *unlike Christians* who do not attend the public service on the Lord's day. Let them remember that *where two or three are gathered together in Christ's name, there is he* especially *in the midst of them**, ready to hear their prayers, and give them what is best for their souls. Let them consider the danger of neglecting any of the means of grace, which are mercifully pro-

* Matt. xviii. 20.

vided for their good : and let them take care *not to forsake the assembling of themselves together as the manner of too many is* *, but repair to the house of God with the cheerfulness of David, when he said, "*I was glad when they said unto me, Let us go into the house of the Lord* †."

I also avail myself of this occasion to suggest to my congregation, the expediency of being present at the *beginning* of the prayers. A little thought will convince every pious heart how much this practice aids the devotions of the rest of the congregation, and how important it is that no person should be absent at the solemn confession of our sins, and the absolution which God has authorized his ministers to pronounce over those who truly repent. "*Let all things be done in order, and unto edifying* ‡," and "*Let us consider one another to provoke unto love and to good works* ."

J. C. W.

ON PUBLIC HOUSES.

PUBLIC-HOUSES are dreadful temptations. Let them be conducted with as much good order as they may, they can scarcely fail to be mischievous. They retain or withdraw every man who frequents them, from his home and family, which ought always to be the centre of his thoughts and affections,—they encourage habits of idleness and irregularity ; and destroy that frugality and forethought, which in all ranks are invaluable, but amongst the lower, are the source of almost every other virtue. The ingredients, besides malt and hops, which brewers now use, have rendered malt liquors, to most persons, a less agreeable beverage than they formerly were ; and many have been tempted to dram-drinking,

* Heb. x. 24, 25.

† Psalm cxxii. 26.

‡ 1 Cor. xiv. 26.

which is sure to be followed by a terrible state of misery. To the inveterate custom of resorting to the public houses on all occasions, may be traced much of the pecuniary distress and domestic unhappiness which now afflict so large a portion of the labouring classes of the people.

Quarterly Review, No. 83. p. 230, 231.

NATURAL HISTORY.

THE GOAT-SUCKER.

MANY animals are teased and tormented by cruel boys, from a mistaken notion that they are mischievous. Some children believe that a toad will spit venom upon them, and therefore they throw stones at this poor animal, and thus torment and destroy it. There is a notion too, that the hedgehog sucks the milk from cows, and thus this little harmless creature is often dreadfully harassed and cruelly destroyed. There is a bird in America called the goat-sucker, which is thought, by the same kind of ignorance, to do all the mischief that its name implies. The following account is taken from Waterton's *Wanderings in America*.

“When the sun has sunk in the western woods, then it is that the goat-sucker comes out of the forest where it has sat all day long in slumbering ease, unmindful of the gay and busy scenes around it. Its eyes are too delicately formed to bear the light, and thus it is forced to shun the flaming face of day, and wait in patience till night invites him to come out. The harmless and unoffending goat-sucker, from the time of Aristotle down to the present day, has been in disgrace with man. Father has handed down to son, and author to author, that this nocturnal thief subsists by milking the flocks. Poor injured little

bird of night, how sadly hast thou suffered, and how foul a stain has inattention to facts put upon thy character! Thou hast never robbed man of any part of his property, nor deprived the kid of a drop of milk. When the moon shines bright, you may have a fair opportunity of examining the goat-sucker. You will see it close by the cows, goats, and sheep, jumping up every now and then, under their bellies,—approach a little nearer; he is not shy, ‘he fears no danger, for he knows no sin.’ See how the nocturnal flies are tormenting the herd, and with what dexterity he springs up and catches them as fast as they alight on the belly, legs, and udder of the animals. Observe how quiet they stand, and how sensible they seem of his good offices, for they neither strike at him, nor hit him with their tail, nor tread on him, nor try to drive him away. Were you to dissect him, and inspect his stomach, you would find no milk there; it is full of the flies which have been annoying the animals.” V.

POLYCARP.

THE aged and holy martyr Polycarp, when urged to save his life by reviling and speaking against his divine Lord, boldly replied. “Eighty and six years have I served Christ and never received any thing but kindness from him—how then can I blaspheme my King and my Saviour?”

THE TWO SHOEMAKERS.

(*Continued from p. 109.*)

A Dialogue between James Stock and Will Simpson the Shoemakers, as they sat at work.

JAMES STOCK and his journeyman Will Simpson, when at work, were in the habit of conversing to one

another.—Mr. Stock had a way of endeavouring to turn all common events to some use. Now, as the bent of Stock's own mind was religious, it was easy to him to lead their talk to something profitable.

Simpson was an honest good-natured fellow ; he was now become sober, and rather religiously disposed. But he was ignorant ; he did not know much of the grounds of religion, or of the corruption of his own nature : he was regular at church, but was first drawn thither rather by his skill in psalm-singing than by any great devotion. He had left off going to the Greyhound, and often read the Bible or some other good book on the Sunday evening. This he thought was quite enough. He thought the Bible was the prettiest history-book in the world, and that religion was a very good thing for Sundays. But he did not much understand what business people had with it on working days. He had left off drinking because it had brought Williams to the grave, and his wife to dirt and rags, but not because he himself had seen the evil of sin. He now considered swearing and Sabbath-breaking as scandalous and indecent, but he had not found out that both were to be left off because they are highly offensive to God, and grieve his Holy Spirit. As Simpson was less conceited than most ignorant people are, Stock had always a good hope that, when he should come to be better acquainted with the word of God, and with the evil of his own heart, he would become one day a good Christian. The great hindrance to this was, that he fancied himself so already.

One evening, Simpson had been calling to Stock's mind how disorderly the house and shop (where they were now sitting quietly at work) had formerly been ; and he went on thus :—

Will. How comfortably we live now, master, to what we used to do in Williams's time ! I used then never to be happy but when we were keeping it up

all night ; but now I find I am twice as happy since I am grown good and sober.

Stock. I am glad you are happy, Will, and I rejoice that you are sober ; but I would not have you take too much pride in your own *goodness*, for fear it should become a sin, almost as great as some of those you have left off. Besides, I would not have you make quite so sure that you *are* good.

Will. Not good, master ! why don't you find me regular and orderly at work ?

Stock. Very much so, and accordingly I have a great respect for you.

Will. I pay every one his own, seldom miss church, have not been drunk since Williams died, have handsome clothes for Sundays, and save a trifle every week.

Stock. Very true and very laudable it is : and to all this you may add, that you very generously work an hour for poor Tommy's education every evening, without fee or reward.

Will. Well, master, what can a man do more ? If all this is not being good, I don't know what is.

Stock. All these things are very right as far as they go, and you could not well be a Christian without doing them. But I shall make you stare, perhaps, when I tell you, you may do all these things, and many more, and yet be no Christian.

Will. No Christian ! surely master I do hope that, after all I have done, you will not be so unkind as to say I am no Christian ?

Stock. God forbid that I should say so, Will ; I hope better things of you. But come now, what do you think it is to be a Christian ?

Will. What ! why to be christened when one is a child, to learn the catechism when one can read, to be confirmed when one is a youth, and to go to church when one is a man.

Stock. These are all very proper things, and quite necessary. They make a part of a Christian's life.

But for all that, a man may be exact in them all, and yet not be a Christian.

Will. Not be a Christian ! you are very comical, master.

Stock. No, indeed, I am very serious, Will. At this rate it would be a very easy thing to be a Christian, and every man who went through certain forms, would be a good man ; and one man who observed these forms would be as good as another. Whereas, if we come to examine ourselves by the word of God, I am afraid there are but few, comparatively, whom our Saviour would allow to be real Christians. What is your notion of a Christian's practice ?

Will. Why, he must not rob, nor murder, nor get drunk ; he must avoid scandalous things, and do as other decent orderly people do.

Stock. It is easy enough to be what the world calls a Christian, but not to be what the Bible calls so.

Will. Why, master, we working men are not expected to be saints, and martyrs, and apostles, and ministers.

Stock. We are not. And yet, Will, there are not two sorts of Christianity ; we are called to practise the same religion which they practised ; and something of the same spirit is expected in us which we reverence in them. It was not saints and martyrs only to whom our Saviour said, that they must "crucify the world with its affections and lusts." We are called to be "holy," in our measure and degree, "as he who hath called us is holy." It was not only saints and martyrs who were told, that they must be "like-minded with Christ ;" that they must "do all to the glory of God ;" that they must "renounce the spirit of the world, and deny themselves." It was not to apostles only that Christ said, they must have their "conversation in heaven." It was not to a few holy men set apart for the altar, that he said, they must "set their affections on things above ;" that

they must "not be conformed to the world." No; it was to fishermen, to publicans, to farmers, to day-labourers, to poor tradesmen, that he spoke, when he told them they must "love not the world, nor the things of the world;" that they "must renounce the hidden things of dishonesty, grow in grace, lay up for themselves treasures in heaven."

Will. All this might be very proper for *them* to be taught, because they had not been bred up Christians, but Heathens, or Jews;—and Christ wanted to make them his followers, that is Christians. But thank God, we do not want to be taught all this, for we *are* Christians, born in a Christian country, of Christian parents.

Stock. I suppose then you fancy that Christianity comes to people in a Christian country by nature?

Will. I think it comes by a good education or a good example. When a fellow who has got any sense sees a man cut off in his prime by drinking, I think he will begin to leave it off. When he sees another man respected like you, master, for honesty and sobriety, and going to church, why, he will grow honest and sober, and go to church; that is, he will see it is his advantage to be a Christian.

Stock. Will, what you say is the truth, but 'tis not the whole truth. You are right as far as you go. The worldly advantages of piety are, as you suppose, in general great. Credit, prosperity, and health, almost naturally attend on a religious life, both because a religious life supposes a sober and industrious life; and because a man who lives in a course of duty, puts himself in a way of God's blessing; but a true Christian has a still higher aim in view, and will follow religion even under circumstances when it may hurt his credit, and may ruin his prosperity, if it should ever happen to be the will of God that he should be brought into such a trying state.

Will. Well, master, to speak the truth, if I go to

church on Sundays, and follow my work in the week, I must say I think that is being good.

Stock. I agree with you, that he who does both, gives the best outward signs that he is good, as you call it. But our going to church, and even reading the Bible, are no proofs that we are as good as we need be, but rather that we do both these in order to make us better than we are. We do both on Sundays as means, by God's blessing, to make us better all the week. We are to bring the fruits of that chapter or that sermon into our daily life, and to try to get our inmost heart and secret thoughts, as well as our daily conduct amended by them.

Will. Why sure, master, you won't be so unreasonable as to want a man to be religious always. I can't do that neither.

Stock. Yes, you can be so in every action of your life.

Will. What! master, always to be thinking about religion?

Stock. No. But you must be always acting under its power and spirit.

Will. But surely 'tis pretty well if I do this when I go to church, or while I am saying my prayers. Even you, master, as strict as you are, would not have me always on my knees, or always at church, I suppose; for then how would your work be carried on, and how would our town be supplied with shoes?

Stock. Very true, Will. 'Twould be no proof of religion to let our customers go bare-foot; but 'twould be a proof of our laziness, and we should starve, as we ought to do. The business of the world must not only be carried on, but carried on with spirit and activity. We have the same authority for not being slothful in business, as we have for being fervent in spirit. Religion has put godliness and laziness as wide asunder as any two things in the world: and what God has separated, let no man pretend to join. Indeed, the spirit of religion can have no fellowship

with sloth, indolence, and self-indulgence. But still, a Christian does not carry on his common trade quite like another man, neither; for something of the spirit which he labours to attain at church, he carries with him into his worldly concerns. While there are some who set up for Sunday Christians, who have no notion that they are bound to be week-day Christians too.

God, it is true, sets apart one day in seven for actual rest from labour, and for more immediate devotion to His service. But shew me the text wherein he says—Thou shalt love the Lord thy God on *Sundays*—Thou shalt keep my commandments on the *Sabbath-day*—To be carnally-minded on *Sundays*, is death—Cease to do evil, and learn to do well *one day in seven*—Grow in grace on the *Lord's day*. Is there any such text?

W. No to be sure there is not, for that would be encouraging sin on all the other days.

(*To be continued.*)

SELECTIONS FROM DIFFERENT AUTHORS.

THOSE who, in their troubles, make the will of God their rule and guide, never fail to experience His favour and protection.

Ostervald.

"Thou FOOL, this night shall thy soul be required of thee." (Matt. xii. 20.) The truth suggested by these words is level to every capacity—that the impenitent sinner is liable to be surprised by death every day, every hour, every moment, and in a thousand different ways. And then what becomes of this unhappy man? If, in such a state of danger, he can be easy, careless, cheerful, in good humour, and given up to mirth and joy, what name

can be bestowed on this indolent security? None will suit it but FOLLY OR FRENZY. *Dr. Jortin.*

We can never sin with safety, for there is no place where the eye of God does not behold us. Darkness may conceal *us* and *our deeds* from the sight of *men*; but the divine presence, like that of the sun, turns night into day, and makes all things manifest before God. *Bishop Horne.*

All our security depends upon God's protection, of which neither the power nor malice of our enemies can deprive us, if we repose our trust and confidence in Him.—We should therefore pray to Him, that He would not suffer us to be misled by any worldly designs or stratagems, but that He would be our shield, our comforter, and supporter, and make the world see, that salvation belongeth only to Him, and that his blessing is ever with his people.—*Lord Clarendon.*

EXTRACTS FROM THE PUBLIC NEWSPAPERS, &c.

THE arrangements respecting the coaches between Southampton and London are so far completed, that it is now understood the Telegraph, the Independent, and the Eclipse will give up their Sunday journey. To prevent disappointment, therefore, the public should be aware that the opportunity of reaching London on Sundays, by these conveyances, will cease. Great credit is due to the Rev. Gentleman who chiefly interested himself in this affair, and the public are indebted to the several proprietors for their ready co-operation, by which the desirable object has been accomplished in the most conciliatory manner. A meeting was held yesterday at St. Cross, near this city, when the principal inhabitants of that place resolved, that in the event of any carriage being started to run on Sundays, they would discountenance the same by every means within their power. Similar meetings are intended to be held in several other parishes, through or near which the coaches pass,—*Hampshire Chronicle.*

At the Lancaster Assizes, *John Taylor*, a quack doctor, was indicted for administering a quantity of quicksilver to a little girl named Ann

Morley, at Liverpool, on the 21st of December last, and thereby causing her death. It appeared in evidence that the child having been taken ill in December last, the mother sent for the prisoner, who administered several doses of quicksilver to her, which was supposed to have produced death. The Judge, however, after censuring the prisoner in strong terms, directed an acquittal, as the evidence was not strong enough to substantiate the charge.

Venomous Serpents.—In this country we have great reason to be thankful that we have only one serpent that has a venomous property—it is called the *viper* or *adder*, for these two names are applied to one and the same animal. It is the *coluber berus* of Linnæus. Some of the East India serpents, particularly the cobra di capello, are the most venomous—that is, their poison acts most speedily in depriving other animals of life. In some experiments that have been made with the spectacle snake, a fowl bitten by the serpent has died in the space of half a minute. The bite of such a snake has sometimes been fatal to a dog in the space of half an hour; but it requires perhaps the space of some hours to produce fatal effects in a human subject. The bite of the serpent has different effects, according as it has or has not bitten previously; supposing the animal to have been kept some time, and not bitten before, so as to exhaust the venom, it will produce a greater effect than if it has already bitten any other animal. At certain seasons of the year the poison is more active than at others. In the poison of venomous serpents, the same conditions are necessary to its activity as in hydrophobia—the poisonous fluid must be applied to a recent wound. The poison of the viper, or of any other of the serpent tribe, may be taken into the stomach without injury; and it may be applied without injury to the surface of the body. The bite of a single viper will deprive a pigeon of life very quickly; but one bite will by no means exhaust the whole quantity of poisonous matter that is contained in the excretory duct of the gland; yet you may take all the poison that can be collected from ten vipers, moisten bread with it, and give it to a dog, and it will produce no injurious effects. In the same manner, a student that assisted in an experiment of this kind, swallowed some bread moistened with all the venom that could be extracted from four large vipers, and it produced no ill consequences whatever. It is therefore, necessary, that the poisonous fluid should be applied to a recent wound, for no other application to the body will produce any deleterious effects. In the experiments that have been made on animals, it has sometimes been found that dogs wounded with lancets, on which the venomous matter had been placed received no injury; while if they were bitten by a serpent of the same species, all the symptoms usually produced by such bites took place.—*Lawrence's Lectures.*

TO CORRESPONDENTS.

We have received the Communications of *H. B. Edith*; *C. P. T.*; *D. P. C.*; *R. H. S.*; *C. S. R.*; *E. P. H.*; *T.*; *S. W.*; *R. R.*; *E. S. L.*; and *W.*

The Verses sent by *Emily* have already appeared in our Numbers.

THE
Cottager's Monthly Visitor.

MAY, 1830.

TEXTS OF SCRIPTURE.

WE have been favoured by a correspondent with the following address, together with some of the most practical parts of Scripture, arranged under different heads. We hope to be able at different times to lay before our readers some portions of these selections.

MY COTTAGE FRIENDS,

I HOPE you all know that the Bible was written by the command of the great and good God. When we read the Bible, or hear it read, it is the same as if God was speaking to us: He tells us what we must do if we wish to please Him, and to be happy, both in this world, and in that which is to come; He tells us what we must not do, if we wish to escape His anger, and the dreadful punishments of hell; He tells us all that we can understand about the happiness of heaven, and the misery of hell; He tells us all that we can know of Himself, of His great power and goodness, and wisdom; He tells us how He loves us, and pities us; and He gives us many kind promises, to comfort us in those troubles which we so often meet with in this world; but—as the Bible is a very large book, and these promises and threatenings, and commands, are mixed with a great

many histories and other things,—young people, and those who have not time to read a great deal, cannot always find what they want easily, or quickly: for their sake, the most useful texts upon many different subjects are here chosen out and put together, the duties of children in one place, the duties of parents in another, and so on, that each person may oftenest read over what is suited to himself. You will find what all ought to know, what God has told us about Himself, and about our Lord Jesus Christ, and the reasons why we ought to love, and fear, and obey, and trust, our heavenly Father and Saviour. You are told where to find each text, that you may look for it in your Bible, and see more about it, and learn *who* spoke the words, *why* they were said, and other important particulars. But let us all remember, that it is of no use to *know* our duty, unless we try to *do* it, and let us earnestly pray that we may be “doers of the word, and not hearers only, deceiving our own-selves;” then may we hope that for the sake of our blessed Saviour we shall hereafter be admitted to those heavenly joys which you will find described in some of the texts chosen for you by your sincere friend.

A.

ADVICE TO THE YOUNG.

We extract the following texts for the use of our young readers.

REMEMBER now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them. *Eccles. xii. 1.*

Rejoice, O young man in, thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart and in the sight of thine eyes; but know thou, that for all these things God will bring thee to judgment. *Eccles. xi. 9.*

My son, if sinners entice thee, consent thou not. *Prov. i. 10.*

My son, walk not thou in the way with them, refrain thy foot from their paths. *Prov. i. 15.*

Hear counsel and receive instruction, that thou mayest be wise in thy latter end. *Prov. xix. 20.*

Even a child is known by his doings, whether his work be pure, and whether it be right. *Prov. xx. 11.*

Boast not thyself of to-morrow; for thou knowest not what a day may bring forth. *Prov. xxvii. 1.*

Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips. *Prov. xxvii. 2.*

Thou shalt rise up before the hoary head, and honour the face of the old man; and fear thy God. I am the Lord. *Lev. xix. 32.*

Likewise, ye younger, submit yourselves to the elder. *1 Pet. v. 5.*

Take fast hold of instruction; let her not go, for she is thy life. *Prov. iv. 13.*

Enter not into the path of the wicked, and go not in the way of evil men. *Prov. iv. 14.*

Avoid it, pass not by it, turn from it, and pass away. *Prov. iv. 15.*

Keep thy heart with all diligence, for out of it are the issues of life. Put away from thee a froward mouth, and perverse lips put far from thee. Ponder the path of thy feet, and let all thy ways be established.

Turn not to the right hand, nor to the left; remove thy foot from evil. *Prov. iv. 23, 24, 26, 27.*

Lest thou give thy honour unto others, and thine years unto the cruel. And then mourn at the last when thy flesh and thy body are consumed. And say, How have I hated instruction, and my heart despised reproof. And have not obeyed the voice of my teachers, nor inclined my ear to them that instructed me. *Prov. v. 9, 11, 12, 13.*

The way of a fool is right in his own eyes ; but he that hearkeneth unto wisdom is wise. *Prov.* xii. 15.

He that walketh with wise men shall be wise : but a companion of fools shall be destroyed. *Prov.* xiii. 20.

Correction is grievous unto him that forsaketh the way ; and he that hateth reproof shall die. He that refuseth instruction despiseth his own soul ; but he that heareth reproof getteth understanding. The fear of the Lord is the instruction of wisdom ; and before honour is humility. *Prov.* xv. 10. 32, 33.

Seest thou a man wise in his own conceit ? There is more hope of a fool than of him. *Prov.* xxvi. 12.

He that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy. *Prov.* xxix. 1.

Let your moderation be known unto all men. The Lord is at hand. *Phil.* iv. 5.

Prove all things, hold fast that which is good. Abstain from all appearance of evil. *1 Thess.* v. 21, 22.

A.

A FEW WORDS ON MATRIMONY.

If we expect happiness in marriage, we must be careful in our choice. Be not guided by the eye, by the fancy of a moment ; but inquire into the real character of the person with whom you are to pass your life. Has she been educated by religious parents, or has she by any other means been well instructed ? Has she been accustomed to honest industry and frugality ? Has she been free from vice, and does she dislike the company of bad people ? Is she respected and beloved by those who are good, and, above all, has she a just sense of her duty towards God ? These are points upon which every prudent person, whether man or woman, would wish

to be satisfied, before an engagement is formed which only death can dissolve. When that engagement is to be made, let each of the parties reflect on the solemn nature of it. In the awful presence of God, they are to make a vow which binds them to the end of life. Let no man, let no woman make that vow, without a firm resolution to perform it. That vow is recorded in heaven, and the performance of it will be required at the judgment-seat of God.

Secondly, do not expect too much from each other. We are all poor, weak, sinful creatures, and require that indulgence from our friends, which we all hope for from our Creator. We are too apt to expect that the object of our love is to be without faults, and we are out of humour when we are disappointed; but we should not form such expectations. The best of us are often in the wrong, and true love will bear with faults which do not come from the heart. A man may be off his guard and speak hastily; but a gentle and tender wife will not contradict him in the moment of anger or ill-humour. Let her always remember that she has promised obedience, and that God himself has given the husband power over the wife; but the influence of a virtuous and beloved wife is very great over every heart which is not hardened in sin. Let her endeavour to preserve that influence by constant good-temper, by neatness and industry. Let her always try to make him happy at home, as the best way to prevent his going into bad company abroad. Let the husband never forget what he owes to the friend of his heart, to the wife of his bosom. Let him guard her from every danger, let him tenderly watch over her happiness, and let him love and cherish her. Women in general are disposed to be grateful and affectionate; a man who deserves their love will seldom fail to preserve it, especially if they have a proper sense of religion. Let each consider the other as their best friend, from whom they should

never have any secrets, of whom they should never complain to any other person. It is impossible that we can be perfectly happy in this world : there will be moments of discontent and disappointment : but they who are guided by a sense of duty will always be ready to take the first step towards reconciliation, and to sacrifice their pride to their love.

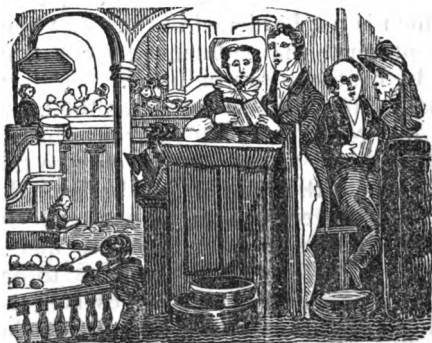
Thirdly, never dispute about trifles. If constant attention were paid to this, it would seldom happen that two well-meaning and good people could be unhappy. They must both think alike in great matters, if both seek the rule of their conduct in the law of God ; but trifles, which are not worth disputing about, often destroy the peace of a family. To guard against this should be the business of both, but particularly of the wife, whose duty it is to yield in every thing which is not wicked.

Bowdler's Sermons.

INDUSTRY AND IDLENESS.

(Continued from page 156.)

(PART II.)



FRANCIS GOODCHILD, as we have seen, was an industrious apprentice : he took great pains to improve

in his business, and he was happy, and contented, and cheerful.

He knew that he had got a good opportunity of improving himself, and he was thankful for it; and he knew that it was very wrong to waste his time, or that of his master. Mr. West was kind to his apprentices, and Goodchild was always thankful for this, and tried all he could to shew his thankfulness, by doing what he knew would please his master. Goodchild was an honest and a sober youth; and he was as careful about his master's property, as if it had been his own: and Mr. West soon found out, that he had got a boy that he could trust.

This good apprentice had been well taught at school before he went apprentice; he had there learned to read his Bible, and he had always tried to understand the meaning of what he read; and he had made it his desire, too, to live according to the rules of good instruction, which he found there. He had always been in the habit of going to Church, and had been taught how needful it was to give great attention to all the service. When he came to be an apprentice, he still continued to be regular in his attendance at Church, and he always joined in the prayers and the Psalms with great devotion, and took pains to profit, as much as possible, by the instruction which he heard. He begged for God's grace to lead him to what was right; and it was thus that his mind was so directed to what was good, that all his conduct was that of a Christian,—a faithful, honest, and upright Christian. I do not know that he was ever absent from Church during all the time he was apprentice, but he was always to be seen in the pew with his master's family.

It was very different with Thomas Idle; but I must keep his history for my third part.

“I was glad when they said unto me, we will go into the house of the Lord.”—Psalm cxxii. 1.

"It is good for me to draw near to God."—Psalm lxxiii. 28.

"O how I love thy law! It is my meditation day and night."—Psalm cxix. 97.

"Not forsaking the assembling ourselves together, as the manner of some is."—Heb. x. 25.

"Draw nigh to God, and he will draw nigh to you."—James iv. 8.

"Where two or three are gathered together in my name, there am I in the midst of them."—Heb. x. 25.

"I will pray with the spirit, and I will pray with the understanding also. I will sing with the spirit, and I will sing with the understanding also."—1 Cor. xiv. 15.

"I have trusted in the Lord, therefore I shall not lide."—Psalm xxvi. 1.

(PART III.)

(Continued from page 156.)



WHILST the industrious apprentice is at Church, and joining, like a Christian, in the service, the idle one is gambling on a tomb-stone in the Church-yard: he has got among a set of idle and wicked compa-

nions, who seem to be going, like himself, the way to their ruin. Now I should hope that few people would be so dreadfully wicked as to go such lengths as this bad young man did: but let every one be careful and watchful! Where there is no religion within, there is no saying how far the depravity of the heart will carry us. Let every youth have a terror of gambling! No good ever yet came of it. Let every youth remember to keep the Sabbath-day holy! Sabbath-breaking is a step to every crime. The idle apprentice was, in his youth, both a gambler and a Sabbath-breaker; and we shall see what became of him at last. Whilst he is engaged in play with his miserable companions, he is trying to cheat them, and they are quarrelling with one another: gambling generally leads to quarrels and anger, and hatred; and the countenances of these wretched creatures pretty clearly shew what is passing within. In such an awful place as a church-yard, where every thing around might well turn our thoughts to something solemn and sacred, these miserable youths regard none of these things, but have their thoughts wholly engaged in their dreadful employment. Every thing about a Church should impress the mind with a religious feeling, and should command respect: but to be playing in the Church-yard during service-time shews such a complete want of all that is right, that it ought to be checked by every possible means that can be thought of.

The parish beadle is determined to do his duty; and he is lifting up his stick to lay it on the back of Thomas Idle. But the gamblers are all so busy that they do not see how near he is to them, and are not at all aware of the punishment that awaits them.

“Judgments are prepared for scorers, and stripes for the back of fools.”—Prov. xix. 29.

“The wicked shall be turned into hell, and all he people that forget God.”—Psalm ix. 17.

"A foolish son is a grief to his father, and a bitterness to her that bare him."—Prov. xvii. 25.

"A fool hath no delight in understanding."—Prov. xviii. 2.

"Broad is the way that leadeth to destruction, and many there be that go in thereat."—Matt. vii. 13.

"The eyes of the Lord are in every place, beholding the evil and the good."—Prov. xv. 3.

(PART IV.)



Young Goodchild has been so steady and attentive to business, and has, in every respect, conducted himself so well, that his master is willing to trust him in any thing. He lets him keep the books, and give and receive orders; and if a porter brings in a bale of goods, you will see him pay almost as much respect to Mr. Goodchild as he would to Mr. West himself; and this shews how well the apprentice had behaved himself, and how he had gained the confidence of his master, and what attention he had received from him; for it is soon known all over a warehouse or a shop, by the master's manner, what is his opinion of the character of any of the young men

who are employed by him : and the porters and messengers, and all the people about him, will pay respect accordingly. If you ever saw Mr. West and Goodchild together, you would find out, at once, what a good opinion the master had of his apprentice. He trusts him with his keys, or his money, or any thing else ; because he believes him to be a thoroughly conscientious and honest young man. But Goodchild does not grow vain and conceited because he is trusted, but is very modest and humble. He knows that it is the bounden duty of every Christian to be upright and honest ; and he therefore does not consider it a matter to be proud of ; and you may see, by his very countenance and manner, the humbleness of his mind.

It now began to be thought, by some people, that when Goodchild's time was out, his master would take him into partnership. A pair of gloves happened one day to lie on the table, when Mr. West was talking to Goodchild, and leaning on his shoulder. A shopman, who saw them, said, that they lay together like a "hand in hand," and that this put him in mind of a partnership. How this turned out we shall see presently ; but it is certain that Goodchild was a great favourite. And some people would say, that if he got a share of the business, he would marry Miss West, his master's eldest daughter. We may, perhaps, hear more of this : it is, however, certain, that he was in great favour with his master, and with every part of the family, in consequence of his steady conduct, as well as his kind and obliging manner.

"The fear of the Lord is a fountain of life, to depart from the snares of death."—Prov. xiv. 27.

"Well done, thou good and faithful servant: thou hast been faithful over a few things; I will make thee ruler over many things."—Matt. xxv. 21.

"Whoso putteth his trust in the Lord shall be safe."—Prov. xvi. 20.

"Blessed is every one that feareth the Lord, that walketh in his ways."—Psalm cxxviii. 1.

"Be not wise in thine own eyes; fear the Lord, and depart from evil."—Prov. iii. 7.

"A wise man maketh a glad father, but a foolish man despiseth his mother."—Prov. xv. 20.

From Rivington's National School Magazine.

(To be continued.)

QUESTIONS ON THE NEW TESTAMENT.

(MATT. CHAP. V. *continued from page 143.*)

Question. WHAT is the third beatitude?

Answer. Blessed are the meek, for they shall inherit the earth.

Q. In what words does the Psalmist shew the same blessings to the meek-hearted?

A. "The meek-spirited shall possess the earth."

Q. What further advantage does he attach to this disposition?

A. They shall be refreshed in the multitude of peace?

Q. What does that mean?

A. That the meek shall enjoy peace and quietness.

Q. What does David say that God will do for the meek?

A. "Them that are meek shall he guide in judgment, and such as are gentle them shall he learn his way."

Q. What does Solomon pronounce concerning gentle speech?

A. "A soft answer turneth away wrath."

Q. What must we understand by "meekness" towards God?

A. Humility, and cheerful submission to his appointments.

Q. What example does St. Peter point out of meekness towards man?

A. That of our Saviour, "who, when he was reviled, reviled not again."

Q. From what principle must meekness proceed, to be a Christian virtue?

A. From the love of God and Christ, who have done so much for us.

Q. Who was the meekest man on earth, our blessed Lord excepted?

A. Moses.

Q. When was Moses betrayed into unwarrantable anger?

A. When the Israelites murmured against God for want of water, and Moses struck the rock at Horeb, contrary to God's command.

Q. How was he punished for it?

A. He was not allowed to lead the Israelites into the promised land.

Q. What female in our Lord's time drew forth his admiration for her meek endurance of harsh language?

A. The Syro-Phenician woman. (Matt. xv. 28. Mark vii. 26.)

Q. What principles bore her up, under the trial she endured?

A. Faith and humility.

Q. From what does St. James say gentleness proceeds?

A. From that wisdom which cometh from above.

Q. By which commandment is anger forbidden?

A. By the sixth.

Q. How does our Lord explain this commandment?

A. Matt. v. 21, 22, &c.

Q. What prayer has the Psalmist left on record for keeping our tongue from evil?

A. "Set a watch, O Lord, before my mouth, and keep the door of my lips."

Q. What does St. James say of the tongue?

A. James iii. 6—10.

Q. How may we controul this unruly member?

A. By the assistance of God's grace, to give effect to our endeavours.

Q. What should we learn from our own weakness?

A. To make allowance for the failings of others.

Q. What is the fourth beatitude?

A. Blessed are they which do hunger and thirst after righteousness.

Q. What will natural hunger and thirst prompt men to do?

A. To use every means to satisfy their appetite.

Q. How will spiritual hunger and thirst shew themselves?

A. By a steady desire and endeavour to become every day better.

Q. What is the promise to this divine hunger and thirst?

A. That they shall be filled.

Q. With what shall they be filled?

A. With that righteousness, for which they thus hunger and thirst.

Q. Where are we to seek the promised fulness?

A. In a diligent use of the means of grace.

Q. What is elsewhere promised to those who seek?

A. That they shall find.

Q. What shall be *added* to those, who seek *first* the kingdom of God and his righteousness?

A. All things that be necessary for their temporal good.

Q. What is the fifth beatitude?

A. Blessed are the merciful.

Q. What is the reward promised to the merciful?

A. "They shall obtain mercy."

Q. For what blessing do we look through the mercy of God?

A. For salvation through Jesus Christ.

Q. What would be the lot of all men without divine mercy?

A. Eternal misery.

Q. For whose sake alone is God's mercy extended to man?

A. For Jesus Christ's sake.

Q. In what words do we constantly pray for God's mercy to us, according as we forgive those who have injured us?

A. In the Lord's Prayer, "Forgive us *our* trespasses as we forgive them that trespass against *us*."

Q. In what parable does our Lord teach the necessity of our shewing mercy to our fellow-creatures?

A. In the parable of the unforgiving servant. Luke xvi.

Q. On what principle does the Bible enjoin this mercy?

A. "Even as God for Christ's sake hath forgiven you." Ephes. iv. 32. M. B. A.

MR. OWEN AND MR. CAMPBELL.

THE American journals contain the particulars of a public discussion on the truth of the Christian religion. The disputants were Mr. Robert Owen and the Rev. Mr. Campbell, an American Minister. Mr. Owen inserted, about eighteen months ago, in most of the American papers, a challenge to any individual in the world, to meet him and publicly discuss the merits of Christianity. For some time this avowed champion of infidelity went on vaunting, with much self-gratulation, that no one would accept his challenge, but Mr. Campbell at length signified

his readiness to meet him according to his invitation. A place was fixed on for the meeting; and in order that both disputants should be duly prepared for the discussion, some months were allowed to elapse before the debate should commence. The discussion lasted nine days, and was carried on throughout without any interruption; it having been previously stipulated that the audience should evince no particular marks of approbation at the manner in which either speaker acquitted himself, until the debate should be entirely closed. The whole of the American journals say, that never was a man more completely defeated than was Mr. Owen. Indeed a more conclusive proof of this could not be desired than is furnished in the fact, that when, at the close of the last day's discussion, Mr. Campbell requested such of the audience, consisting of two thousand, as were convinced of the truth of the Christian religion, to signify the same by standing up, the whole audience, as far as could be seen, rose up in an instant; and when, after they had again sat down, he desired those who were of a different opinion to stand up, there were no more than four individuals who did so.

FRIENDLY HINTS TO FEMALE SERVANTS.

THE following address is taken from a little book with the above title.

"Take care that you do not expect more than your ability and station will justify. You may fairly expect wages equal to the usual worth of your services, kind treatment from your employers, and such assistance as can be afforded in case of temporary inability.

" Endeavour to serve with such *good will*, readi-

ness of mind, and attention to the *lawful* interest and convenience of your employers, as to render your services almost *necessary* to them; that they may know and feel that they are blessed, above many of their neighbours, in having gotten a *good servant*, one who serves, not with eye-service as a man-pleaser; but in simplicity of heart as to Christ *. You will be sure to gain esteem by *cheerfully* doing any lawful necessary service; though it was not agreed for when you were hired.

“ If the providence of God *has* placed you under the roof of worthy persons, be sure you highly esteem and value them for their conduct’s sake; and while they act toward you in the *spirit* I have described, you have no right to expect any thing beyond what *they* will assign; and you may be only seeking your own hurt, if you quit their service, except for the most serious and weighty reasons.

“ Whatever qualifications you may possess, if you are not *scrupulously* HONEST, you will soon be detected—considered as worthless—and dismissed your service. No civility or diligence can be a recompense for dishonesty. The more you are trusted, the more careful you should be to maintain the confidence reposed. Avoid all *lotteries* and gaming, and *secret* modes of spending money. Take care that you are not deceived by the name of *privileges* and *perquisites*, beyond what *was* agreed upon by your master or mistress †. Put nothing to your *own use*, dispose of nothing in your *own way*, which belongs to your employer, and ought to be solely at his or her disposal. God abhors even *that* charity that is exercised by fraud and robbery. If you give—give only what is your own. Practices of a dishonest kind may remain secret for a little while, but such secret things come out, as we say, by a thousand unexpected ways; and when discovered, they

* Ephes. vi. 6, 7, 8.

† Titus ii. 10.

render the servant of little value. Such discoveries have sometimes ended in the total ruin of a servant's good prospects through life.

“A WASTE of household necessities, and the breaking of articles through *carelessness*, are a sort of robbery of your employer—raise bad passions—and mostly deprive a servant of many extra encouragements that she would otherwise receive. These things are therefore to be strictly guarded against*. I have seen it very properly engraven on the stone of a kitchen fire-place, ‘WANT NOT—WASTE NOT.’

“Studiously abhor LIES and DECEIT. Speaking the truth may sometimes occasion you to be blamed; but it will be one proof of your honesty, and that you are trust-worthy. The tongue that does not speak the truth is almost useless, and often mischievous. A known liar is seldom believed, even when he speaks truly. Few people are more despicable than those who deal in falsehoods. Recollect the awful end of *Ananias and Sapphira* †, and of *Gehazi*, the servant of Elisha ‡. A fault confessed is half forgiven; but if you endeavour to conceal it with a lie, you more than double it. Lying lips are an abomination to the Lord, but they that deal truly are his delight §. “All liars shall have their portion in the lake that burneth with fire and brimstone ||.”

* Servants, by whose carelessness houses are set on fire, are liable to pay 100*l.* penalty, or to be sent to the House of Correction to hard labour for eighteen months.

I would advise servants not to suffer any poisonous substances, or bottles that have held any, to remain in their keeping. Through such things, one servant has been lately executed; another was kept many months in prison; and a third died in great agonies, by taking poison in mistake as a medicine!!

† Acts v. ‡ 2 Kings v. § Prov. xii. 22. || Rev. xxi. 8.

FERMENTATION.

THE following description of the three stages of fermentation,—the *vinous*, the *acetous*, and the *putrefactive*, is taken from Dr. Lardner's Cabinet Cyclopædia. "If some grape-juice be left to itself, at the ordinary temperature of summer, it soon begins to suffer remarkable changes; the liquor becomes muddy, and internal motion takes place; the temperature perhaps rises; a bubbling noise is heard, owing to the breaking of minute air bubbles at the surface; and the whole appears not only to boil, but it tends to boil over, its bulk being swollen by the envelopement of so many air bubbles. On account of this resemblance to boiling, the process is called *fermentation*, from *fervere*, to boil. Meanwhile, a dense froth, composed of these bubbles involved in viscid matter, rises to the surface, and after remaining there some time, it parts with the involved air which floated it, and the viscid matter subsides to the bottom. At length the liquor remains tranquil, and soon after becomes transparent. The viscid matter possesses the property of exciting fermentation in certain other substances not spontaneously disposed to such a change, and hence it is called *ferment*, but commonly *yeast* or *barm*. At this period it is found that the grape-juice has lost its natural sweetness; the taste becomes strong, and stimulating; and it acquires the singular property of intoxicating, which it did not before possess. In short, it has become *vinous*, it is wine; and the whole series of phenomena constitute the *vinous fermentation*. An *ardent* or burning-tasted spirit may be now extracted from the vinous liquor, and the ardent spirit, when very strong, is called by chemists *alcohol*.

After these changes, the fermented liquor being preserved for some time, corked in bottles if weak, or partially exposed to air if strong, and the tempera-

ture being maintained at about seventy-five degrees, a new set of phenomena will take place. Provided the quantity is large, a hissing noise is heard, and the temperature rises perhaps ten or fifteen degrees. A little gas is given out; and the liquid exhibits an intestine but considerable motion; floating shreds make their appearance, and at length partly subside and partly collect into a gelatinous cake, which continually thickens. The liquor is now transparent; the vinous flavour and the alcohol have disappeared; and the taste has become extremely sour; in short, the wine is converted into vinegar, called in Latin *acetum*; and although the obvious symptoms of fermentation are inconsiderable, the process is called the *acetous* fermentation.

If vinegar be kept for a length of time, its surface becomes covered with a green mould, which constantly increases; its acidity gradually disappears; its peculiar pungent acid smell gives place to a highly disagreeable odour; and, as this last effect proceeds from the rottenness (*putredo*) of the vegetable matter present, the whole change is called the *putrefactive* fermentation."

YEAST.

THE yeast prepared by the Hungarians will keep for a whole twelvemonth. During the summer season they boil a certain quantity of wheaten bran and hops in water. The decoction is not long in fermenting, and when this has taken place, they throw in a sufficient portion of bran to form the whole into a thick paste, which they work into balls, that are afterwards dried by a slow heat. When wanted for use they are broken, and boiling water is poured upon them; having stood a proper time, it is decanted, and in a fit state for leavening bread. The

Romans prepared their yeast much in the same way: taking wine in a state of fermentation, and working up a given quantum of the flour of millet with it; the paste thus obtained was made into balls and dried. It often happens that the yeast, the leavened dough, or the dough itself, will become acid in summer and acidulate the bread; this may be remedied by throwing some fingersful of carbonate of magnesia into the yeast or paste. (*Foreign Literary Gazette.*)

TO TRADESMEN.

To the Editor of the Cottager's Monthly Visitor.

MR. EDITOR,

I WAS much pleased with the article, in your March number, called "a Christian's view of trade:"—it is not, however, now my intention to enter into a grave discussion on the subject, but merely to say, that, though I might not agree with Mr. Crofts (whose little book I have read) in attributing the *whole* of the distress of tradesmen to dishonesty, yet I am quite sure of this, that a *great deal* of a tradesman's distress does arise from the want of a Christian principle of honesty and uprightness. There are, indeed, some people who say that trade could not be carried on upon such strict principles; but the truth is, that it would be carried on much better than it is at present, and that, in truth, almost all the vexations and disappointments which occur in trade arise from a neglect of the plain rule of honesty and fair dealing. It is quite curious to hear the same man talk of the same article when he is at first a *buyer* and then a *seller*. Knowing, perhaps, that the person he is dealing with will make as profitable a bargain as possible for *himself*, it is natural enough

for the buyer to look well at all the objections he can find to the article, and then, when he is a seller, it is natural for him to put forward all that is to be said in its praise ; but, too often, real deceit enters into the bargain, and then, besides the great sin of this, the vexation and disappointment of the purchaser will deter him from dealing again with the man who has thus deceived him. Plain honesty would answer much better. There is one custom which I cannot help mentioning, and which may appear trifling to many persons, yet it is productive of so much inconvenience, and is so contrary to the exactness and punctuality which are necessary to a tradesman's success, that I cannot help mentioning it. I mean the habit of promising to finish a piece of work and send it home by a certain time ; and then neglecting to do it. I know many tailors, shoe-makers, milliners, &c. who have lost their best customers by this bad habit. I trust this hint will be useful. X. Z.

THE TEMPORAL BENEFITS OF RELIGION.

The following Account is taken from an American Newspaper.

A GENTLEMAN, who had himself no knowledge of religion, whilst sitting in company with a party who were laughing at religious people, said,—“ Although I know nothing of these things myself, yet I should be the most ungrateful of mankind if I sat here, and heard men abused, who have put more money in my pocket than I can well calculate.” He then proceeded as follows :

“ Many of you know that I have extensive glass-works some miles distant, and employ a large number of men. They were once the most unmanageable of human beings. If I had any large and pressing

orders for glass, I was obliged to conceal it from them; for if they knew that I had several vessels here waiting for glass, they would frequently, just as the metal was in fusion, and ready to be manufactured, one and all set off on a drunken frolic, and for many days my works stood still, while they committed every kind of abomination. Indeed the whole neighbourhood was full of misery and distress and disturbance. I talked to them in vain. I swore and cursed to no purpose. Till their frolic was over I could not prevail on a man to return to his work, however pressing my necessities were. They set all law at defiance.

"In this state of things, one evening, a missionary came to the works, and asked permission to preach to them when their work was done. 'Preach—what does that mean?—we are all jolly boys, determined to enjoy ourselves. You have made a mistake: you have come to the wrong place.' Some of them laid hold on the old man; but one stepped forward and said, 'Stop, lads, the old boy has done us no harm, and he that will harm him must first fight *me*. Let's hear what he has got to say for himself.'—To this they all, after a while, consented.

"They put a cask for the old man to stand on. He prayed, amidst much laughing and scoffing: then he preached to them in such plain language, that they could understand. When all was over, they began playing him tricks; but the one who befriended him at first stood by him, and said, 'What the gentleman has been telling us is, I dare say, all very true, and no one shall hurt him while I have power to protect him.' Then turning to the gentleman he said, 'Sir, when will you come again?' He fixed a day, and came according to his appointment. He came again and again, till he became such a favourite that they began to long for his appearance. After a while the works went on with order and regularity. I rode over some months

since to give some directions, and swore at one of the men; another, who heard the oath, pulled off his hat, came up to me respectfully, and said, 'Master, please to look at that there paper on the wall.' What was my astonishment, when I read—

“ ‘ If any man in these works swears a profane oath, he is to forfeit sixpence.’ ”

“ ‘ Good,’ said I, ‘ very good,—call the clerk, and let him, add, *If the master swears he shall pay half-a-crown.* Here it is, lads.’ ”

“ ‘ If any man brings any liquor into these works, he shall forfeit sixpence,’ and so on.”

“ Now if such instruction causes the drunkard to become sober, the adulterer to become chaste, and the profane man moral, let me hear no more abuse of such worthy men as this clergyman.”

ON BAPTISM.

WE have had many articles sent to us on the Sacrament of Baptism, expressing opinions so very different on the subject, that if we were to print them all, we should display before our readers a grand controversy between persons who had not the least expectation of being engaged in such a contest.—And yet if the real opinions of these writers were understood, it would perhaps be found that there was less difference between them, than, at first sight, there appears to be.

1. One person declares that there are a set of people who believe, that, when a child is baptized, it is regenerated, born again, and so made one of God's people,—whereas regeneration, or the new birth, is in truth a spiritual work,—it is the work of the Holy Spirit turning the heart to the love and service of God; and that this cannot be supposed to be done at baptism, because almost all the people

we see are baptized, and yet very few of them are truly spiritual, regenerate, Christians !

2. Another person tells us, "that there is a set of people who despise baptism,—deny the presence of God in that Sacrament,—will not hear of the regenerating power of the Spirit of God accompanying the waters of baptism, and consider the work of regeneration as something taking place after baptism, quite unconnected with the water, though in Scripture we find that the water and the Spirit are mentioned together,—that a Christian is to be born of *water*, and of the *Holy Ghost*."

Now as we have always endeavoured to adhere to the declaration which we made at the commencement of our work, viz., to avoid controversy, we have kept back most of the letters which we have received on this subject, and we do not now intend to enter into a laboured discussion of the different opinions expressed above:—we would rather put in a word to shew, that if these two sets of writers were fully acquainted with the real sentiments of those whom they consider as their opponents, they would find that they came much nearer to one another than they imagined. We believe that the writer of the first statement has expressed what he really supposed to be the opinion of his opponent:—now, *we* think, that though there are some persons who express such sentiments as he has put down, yet that those who speak of baptismal regeneration, do by no means believe that every baptized person is *regenerated*, in the sense in which the word is here understood; they believe that the child is admitted into the visible church, and in *this* sense made one of God's people,—that Christ ordained the Sacrament of Baptism, and that water is used according to His institution, and that therefore the blessing of God's Spirit may, in answer to the prayers of those who are present, be expected to accompany the work; but still they know that there

must be Christian education, diligent prayer, studying the Scriptures, and hearing the preaching of God's word,—and that, indeed, *all* means must be used to invite the constant aid of the Holy Spirit to sanctify the heart, and to renew it daily to the service of God ; and that, if these means are neglected, and therefore no fruits of the Spirit appear, there is no expectation at all that the child will be saved, merely because it has been baptized.

The writer of the second statement, no doubt, has expressed his own honest opinion ; but an impartial observer would be disposed to say, that those who are accused of despising baptism have not been fairly dealt by ; on the contrary, they greatly respect the rite of baptism, and consider it as a Sacrament ordained by Christ, and that they attach the utmost solemnity to it,—but that they see so many persons depending on the mere ceremony of baptism, considering the mere administration of that sacrament sufficient, without ever thinking it necessary to enquire whether the baptized person has a truly devout, and holy, and regenerate heart,—so common, they say, is this error, that they deem it of the highest importance to be constantly asking whether the *heart* is really influenced by the Spirit of God.

Now if these two sorts of persons really understood one another, how much controversy, and bitterness of feeling, would be prevented ! If both would apply all their energy and zeal towards promoting that good work in the heart of man, which should lead him to the love and service of God, there would be no bitterness of dispute whether this should be called regeneration, or renovation ; or whether it began at the time of baptism, or at some later period. The question then would be, is the heart under the leading of the Divine Spirit ? Have we reason, from our conduct, to believe that it is so ? The importance of know-

ing this truth is far greater than the question as to the time when the good work began, or whether it was begun by some strong sudden impulse, or whether it had been growing by a slow and gradual process. There will be no place for angry feelings on these points when there is a real desire, in the heart, for the promotion of the religion of Christ.

It is, indeed, a subject of melancholy consideration to all sincere Christians, to see the little regard that is paid to the Sacrament of baptism: godfathers and godmothers are often chosen without the slightest consideration of their fitness for so solemn an undertaking,—and even during the solemnization of the service, these sponsors shew plainly that they are in total ignorance of what they are pledging themselves to perform. When they get to the font, the service seems perfectly new to them; they have not even read over the form in which their engagement is written. The answers which they are required to give to the questions of the minister are very short, but even these they are ignorant of; and a bare nodding of the head is deemed sufficient. This ignorance and carelessness are altogether lamentable. There is reason to believe that some sponsors are even worse than ignorant; and, by avoiding to speak their promise in words, they think they shall escape its obligations, as they really do intend to neglect its performance. The minister has a right to expect that every godfather and godmother should, at least, make their promise in a distinct and audible manner; of their sincerity, and real intention of performing it, the sponsors must themselves be the judges: and for this they must themselves be answerable.

V.

ADDRESS TO THE PARISHIONERS OF ST.
JAMES'S, WESTMINSTER.

WE rejoice to find that the plan of dividing large parishes into smaller portions, is adopted in so many of the large parishes in London.—Without some such plan, it is impossible that the wants of the parishioners can be properly attended to ; and where it is adopted, much good may be expected to be the result. The parish of St. James's has long been so divided into districts. The following advice has lately been addressed to the parishioners.

“VARIOUS projects having of late been started in the Metropolis for the visiting of the Poor with a view to the improvement of their spiritual and temporal condition we think it desirable that the parishioners in general should be acquainted with the provision made for these objects in their own parish, in the hope that we may obtain from them individually such co-operation as, in their several stations, and according to their several abilities, they may and ought to be ready to afford.

I. We beg to suggest to all, who are in a situation above the poor, how much good they may effect by looking each in a special manner after the state of those immediately connected with them,—as (for example) in the relation of *master* and *servant*, *employer* and *employed*. No exertions of comparative *strangers*, however well meant and judicious, could at all compete in usefulness with *their's*, who are (as it were) the natural friends and protectors of their poor neighbours. If each individual would but regard it as his particular duty—and such, in fact, *it is*—to consult the good of those, who by the will of Providence are made dependent upon him—his servants, his workmen, and their families, and of the

poor in general immediately under his own eyes—by assisting them in time of sickness or any trouble, by encouraging them in what is good, and discountenancing in them all kinds of vice, by helping to provide them with Bibles and Prayer-books, by requiring them to send their children to the Parochial Schools, and *themselves* to attend regularly on public worship, and to hallow the Lord's day—such offices of Christian love (together with the ministration of their appointed spiritual pastors) would leave nothing undone which the warmest charity could desire for the sake of the poor; would, at the same time, be a source of satisfaction to their own minds, and the means of keeping alive and increasing the feelings of brotherly love and kindness in the hearts of those who give, and of those who receive. We cheerfully offer our assistance to those who are willing, after this manner, to do their part as far as they are able.

2. Considering the many cases of temporal need which present themselves to us in the daily course of our spiritual duties, and the inadequateness of the means which we possess for their relief, we rely upon the bounty of our more affluent parishioners to send us from time to time free and unsolicited *donations*, on such occasions, and to such amount, as may seem good to them. We will also thankfully receive and apply even the smallest gifts, which any may be prompted by gratitude towards God to devote out of their more limited resources to the use of his children and their brethren. We *purposely, on deliberate reflection*, abstain from inviting *annual* subscriptions, being persuaded that the public establishment of a *regular fund* for the relief of all manner of distress would inevitably produce the effect of tempting the poor to remit their own exertions in the season of health and employment, or improvidently to waste and misapply their earnings, through the consciousness that, (if the hour of need

should come), there is help provided for as many as have laid up nothing for themselves. While we regard *all*, without exception, as objects of our *spiritual* concern, to reprove, exhort, instruct, encourage them, according to their several characters and habits of life—we are anxious that *temporal* relief should be carefully administered (and, as far as depends on *us*, we do endeavour to administer it) for the comfort of the more *deserving* poor, leaving the *idle and dissolute* principally to the provision made by statute in behalf of those in extremity of need.

We feel it our duty, in conclusion of this address, to call the attention of all classes of parishioners to that crying evil, the very prevalent neglect and lamentable profanation of the Lord's day. Very many of the temporal distresses of the poor are created (or, at least, greatly aggravated) by the excesses committed on that day which God ordained to be set apart for holy rest and spiritual improvement, but which is too commonly profaned by the grossest immoralities. At all events, the blessing of the Lord can never be expected to descend on *their* weekly labours, who despise his ordinance, and will not draw nigh to him even on his own day. We implore the heads of families, both masters and mistresses, to examine into the arrangements of their household, with the view to the better observance of the Sabbath; and on no account whatever to countenance the breach of it by permitting articles for use of the table to be brought into their houses at all on that day. We implore such as employ the poor at weekly wages, to make a conscience of paying them *in time*, so that at least on the preceding Saturday they may be enabled to purchase what they require. Moreover, we will not hesitate to declare, in His name whose ministers we are, that he alone has a title to look for honesty and fidelity in his servants and dependents, whose care it is, both by authority

and example, to command his children, and his household, and all as far as his influence extends, that they should serve the Lord alway, in his Sabbaths, in his sanctuary, in the ordinances of his holy religion, in all the ways and works of the Lord.

Rectory House, Piccadilly, Dec. 5, 1829.

THE TWO SHOEMAKERS.

(Continued from p. 190.)

Conversation between Mr. Stock and Will Brown.

Stock. THERE is no one lawful calling, in pursuing which we may not serve God acceptably. You and I may serve him while we are stitching this pair of boots. Farmer Furrow, while he is plowing yonder field. Betsy West, over the way, while she is nursing her sick mother, Neighbour Ince, in measuring out his tapes and ribbons. I say, all these may serve God acceptably in any of these employments.

Will. How so?

Stock. Because a man's trials in trade are often great, and they give him constant opportunities of proving the sincerity of his religion. A man who mixes in business, is naturally brought into continual temptations and difficulties. These will lead him, if he be a good man, to look more to God than he perhaps otherwise would do. He sees temptations on the right hand and on the left; he knows that there are snares all around him; this makes him watchful: he feels that the enemy within is too ready to betray him; this makes him humble

himself: while a sense of his own difficulties makes him tender to the failings of others.

Will. Then you would make one believe, after all, that trade and business must be sinful in themselves, since they bring a man into all these snares and scrapes.

Stock. No, no, Will; trade and business don't create evil passions—they were in the heart before—only they lie concealed—our concerns with the world bring them out into action a little more, and thus shew both ourselves and others what we really are. But then, as the world offers more trials on the one hand, so on the other it holds out more duties. If we are called to battle oftener, we have more opportunities of victory. Every temptation resisted is an enemy subdued; and, “he that ruleth his own spirit is better than he that taketh a city.”

Will. I don't quite understand you, master.

Stock. I will try to explain myself. There is no passion more called out by the transactions of trade than covetousness. Now it is impossible to withstand such a master-sin as that without carrying a good deal of the spirit of religion into one's trade.

Will. Well, I own I don't yet see how I am to be religious when I am hard at work, or busy settling an account. I can't do two things at once. 'Tis as if I were to pretend to make a shoe and cut out a boot at the same moment.

Stock. I tell you both must subsist together. Nay, the one must be the motive to the other. God commands us to be industrious; and if we love him, the desire of pleasing him should be the main spring of our industry.

Will. I don't see how I can be always thinking about pleasing God.

Stock. Suppose now a man had a wife and children whom he loved and wished to serve, would he not be often thinking about them while he was at work? And though he would not be *always* think-

ing about them, yet would not the very love he bore them be a constant spur to his industry? He would *always* be pursuing the same course from the same motive, though his words, and even his thoughts, must often be taken up in the common transactions of life.

Will. Well, I say first one, then the other—now for labour, now for religion.—Am I wrong?

Stock. Yes. Both must go together: I will suppose you were going to buy so many skins of our currier—that is quite a worldly transaction—you can't see what a spirit of religion has to do with buying a few calves' skins. Now I tell you it has a great deal to do with it. Covetousness, a desire to make a good bargain, may rise up in your heart. Selfishness, a spirit of monopoly, a wish to get all, in order to distress others; these are evil desires, and must be subdued. Some opportunity of unfair gain offers, in which there may be much sin, and yet little scandal. Here a Christian will stop short: he will recollect that, "he who maketh haste to be rich shall hardly be innocent." Perhaps the sin may be on the side of your dealer—he may want to overreach *you*—this is provoking;—you are tempted to violent anger, perhaps to swear:—here is fresh demand on you for a spirit of patience and moderation, as there was before for a spirit of justice and self-denial. If, by God's grace, you get the victory over these temptations, you are the better for having been called out to them; always provided that the temptations be not of your own seeking. If you give way, and sink under these temptations, don't go and say that trade and business have made you covetous, passionate, and profane. No, no, depend upon it you were so before; you would have had all these evil seeds lurking in your heart, if you had been loitering about at home and doing nothing, with the additional sin of idleness into the bargain. When you are busy the devil

often tempts you; when you are idle you tempt the devil. If business and the world call these evil tempers into action, business and the world call that religion into action too which teaches us to resist them. And in this you see the week-day fruit of Sunday's piety. 'Tis trade and business in the week which call us to put our Sunday readings, praying, and church-going, into practice.

Will. Well, master, you are perhaps right; but I never should have thought there would have been any religion wanted in buying and selling a few calves' skins. But I begin to see there is a good deal in what you say. And whenever I am doing a common action I will try to remember, that it must be done after a godly sort.

Stock. I hear the clock strike nine—let us leave off our work. I will only observe farther, that one good end of our bringing religion into our business is, to put us in mind not to undertake more business than we can carry on consistently with our religion. I shall never commend that man's diligence, though it is often commended by the world, who is not diligent about the salvation of his soul. We are as much forbidden to be overcharged with the *cares* of life as with its *pleasures*. I only wish to prove to you, that a discreet Christian may be wise for both worlds; that he may employ his hands without entangling his soul, and labour for the meat that perisheth, without neglecting that which endureth unto eternal life; that he may be prudent for time, while he is wise for eternity.

PART VI.

DIALOGUE THE SECOND;

On the Duty of carrying Religion into our Amusements.

THE next evening Will Simpson being got first too his work, Mr. Stock found him singing very cheerfully over his last. His master's entrance did not prevent his finishing his song, which concluded with these words :—

“ Since life is no more than a passage at best,
Let us strew the way over with flowers.”

When Will had concluded his song, he turned to Mr. Stock, and said, I thank you, master, for first putting it into my head how wicked it is to sing profane and indecent songs. I never sing any now which have any wicked words in them.

Stock. I am glad to hear it. So far you do well, But there are other things as bad as wicked words, nay, worse perhaps, though they do not so much shock the ear of decency.

Will. What is that, master ? What *can* be so bad as wicked words ?

Stock. Wicked *thoughts*, Will : which thoughts, when they are covered over with smooth words, and dressed out in pleasing rhymes, do abundance of harm.

Will. What harm could there be in the song that I was singing ? There was not one indecent word.

Stock. I own, indeed, that indecent words are particularly offensive. But, though immodest expressions offend the ear more, they do not corrupt the heart, perhaps, much more than songs, of which the words are decent, and the principle vicious. I have often heard young women of character sing songs in company which I should be ashamed to

read by myself. But come, as we work, let us talk over this business a little; and first let us stick to this sober song of your's, that you boast so much about, (*repeats*)

" Since life is no more than a passage at best;
Let us strew the way over with flowers."

Now what do you learn by this?

Will. Why, master, I don't pretend to learn much by it; but 'tis a pretty tune and pretty words.

Stock. But what do those pretty words mean?

Will. That we must make ourselves merry because life is short.

Stock. Will, of what religion are you?

Will. You are always asking one such odd questions, master; why, Christian, to be sure.

Stock. Well, then, of whom does the Scripture speak when it says, " Let us eat and drink, for to-morrow we die?"

Will. Why of Heathens, to be sure; not of Christians.

Stock. And yet, though a Christian, you are admiring the very same thought in the song you were singing. How do you reconcile this?

Will. You are too strict, master. I hope you would not have all one's singing to be about good things?

Stock. Not so, Will; but I would not have any part either of our business or our pleasure to be about evil things. It is one thing to be singing *about* religion, it is another thing to be singing *against* it. St. Peter, I fancy, would not much have approved your favourite song. He at least seemed to have another view of the matter when he said, " The end of all things is at hand." Now this text teaches much the same awful truth with the first line of your song; but let us see to what different purposes the apostle and the poet turn the very same thought. Your song says, Because life is short, let us make it

merry: let us divert ourselves so much on the road, that we may forget the end. Now, what says the apostle? "Because the end of all things is at hand, be ye therefore sober, and watch unto prayer."

Will. Why, master, I like to be sober too, and have left off drinking. But still, I never thought that we were obliged to carry texts out of the Bible to try the soundness of a song.

Stock. For my own part, I am never certain that any pleasure is quite harmless, till I have tried it by the rule of Scripture. There is another favourite catch which I heard you and some of the workmen humming yesterday, in the praise of drinking. Now, Will, do you not find temptation strong enough without exciting your inclinations, and whetting your appetites, in this manner? Tell me, Will, are you so *very* averse to pleasure? Are you naturally so cold and dead to all passion and temptation, that you really find it necessary to inflame your imagination and disorder your senses, in order to excite a quicker relish for the pleasures of sin?

Will. All this is true enough, indeed; but I never saw it in this light before.

Stock. As I passed by the Greyhound last night, in my way to my evenings' walk in the fields, I caught a verse of a song which the club were singing, and I could not help comparing this song with the second lesson which I had heard at church; these were the words:—"Take heed lest at any time your heart be overcharged with drunkenness, and so that day come upon you unawares; for as a snare shall it come upon all them that are on the face of the earth."

Will. Why, to be sure, if the second lesson was right, the song must be wrong.

Stock. I ran over in my mind also a comparison between such songs, and

"Drink and drive care away,"

with these injunctions of Holy Writ—"Watch and

pray, therefore, that you enter not into temptation :” and again, “ Watch and pray, that you may escape all these things.” I compared this with that awful admonition of Scripture how to pass the time—“ Not in rioting and drunkenness, not in chambering and wantonness ; but put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.”

Will. Why master, now you have opened my eyes, I think I can make some of those comparisons myself between the spirit of the Bible and the spirit of these songs.—

“ Bring the flask, the goblet bring,”

won't stand very well in company with the threat of the prophet—“ Woe unto them that rise up early that they may mingle strong drink.”

Stock. Aye, Will ; and these thoughtless people, who live up to their singing, seem to be the very people described in another place as glorying in their intemperance, and their shame.

Will. I do hope I shall, for the future, not only become more careful what songs I sing myself, but also not to keep company with those who sing nothing else but what, in my sober judgment, I now see to be wrong.

Stock. Now, Will, I hope you will see the importance of so managing, that our diversions may be as carefully chosen as our other employments. For to make them such as shall effectually drive out of our minds all that the Bible or the minister have been putting into them, seems to me as foolish as it is wicked. But this is not all. Such sentiments as these songs contain, set off by the prettiest music, heightened by liquor, and all the noise and spirit of what is called jovial company ; all this, I say, not only puts every thing that is right out of the mind, but every thing that is wrong into it. Such songs, therefore, as tend to promote levity, thoughtlessness, loose ima-

ginations, false views of life, forgetfulness of death, contempt of whatever is serious, and neglect of whatever is sober, whether they be love songs or drinking songs, will not, cannot be sung, by any man or any woman, who wishes to be a real Christian.

(By Mrs. Hannah More), published by the Society for Promoting Christian Knowledge.

ON BEES.

IN the "Family Library," No. 7, on the "Natural History of Insects," there is a very interesting article on the subject of the hive-bee. We can only find room in our present number for a description of a few of the curious habits of this wonderful insect.

When the day is fine, and the sun shining brightly, the habitation of these marvellous little creatures is like a populous and busy city. The gates are crowded with hundreds of industrious workers, some on the wing in search of sustenance; others returning from the fields laden with food; some earnestly engaged in building, some in tending the young; others employed in cleansing their habitation, whilst four or five may be seen dragging out the corpse of a companion, appearing anxious to pay the last honours to the dead. At one moment, the entrances of the little city are comparatively free; at another, crowds of inhabitants may be seen struggling at the gates, making the best of their way to escape from the rain, which by some peculiar sensation, they have discovered to be at hand. A community, or swarm, of bees consists, first of workers, amounting to many thousands in number, and are easily distinguished by their industry, and the smallness of their size. Secondly, of males, of which several hundreds

belong to each community; these are larger than the working bee; over all presides a queen, the most important member of this little commonwealth. A person may keep hives for years, and never see this insect, about which more extraordinary things have been said and written, than the reader would be inclined to believe.

The philosopher Reaumur, by the following experiment, shewed the great influence which the presence of the queen has upon her subjects. He divided a swarm, and placed them in two glass hives, one of which, therefore, had a queen, and the other had not. There was at first a great tumult in the hive that had the queen; after this was calmed, he looked at it for ten minutes, and then saw a queen bee, for the first time in his life. She was walking at the bottom of the case. He could view her perfectly. For the first few minutes, he was tempted to believe that the stories told of the respect paid to her by the other bees were mere fables; for she was alone, walking at a pace somewhat slower than the rest. The friends who were with him fancied they saw something of gravity and majesty in her gait. She advanced to one of the squares of the hive, up which she mounted, unattended, to join a group of her subjects who were perched at the top. In a little time, she appeared again at the bottom, but still sadly neglected. She went up again, and Mr. Reaumur lost sight of her a few instants: she then appeared once more at the bottom of the hive. But, now, strange to say, twelve or fifteen bees were ranged about her, and seemed to form her train, following her as if they knew her to be a queen. In fact, the bees having been huddled together into the little glass hive, were, at first, all in a fright, and thought of nothing but themselves; but, as soon as they had recovered their composure, they began to recollect their queen and mother, whom they had for a time forgotten and neglected.

In spite of Mr. Reaumur's inclination to disbelieve the wonderful stories that he had heard about the respect paid to the queen bee, he could no longer help acknowledging that there was some foundation for the accounts of the great attention which the rest of the bees paid to her who was to be the mother of a numerous offspring; for the queen is, in truth, the mother of all the bees. The queen, with these her attendants, disappeared for a little while among a cluster of bees. In a short time, she appeared again at the bottom of the hive, when a dozen others hastened to join her train. A row attended her on each side as she walked; others met her before, and made way, as she advanced; and, in a very short time, she was surrounded by a circle of more than thirty bees. Some of these, approaching nearer than others, licked her with their trunks; others extended their trunks filled with honey for her to sip: sometimes she stopped to partake of the food; at other times she sucked while in motion. For several hours Mr. Reaumur watched the queen, and always saw her surrounded by bees, who appeared anxious to render her their services.

The little glass hive in which the queen was, contained only about a fifth part of the original swarm. The day after they had been divided, the bees seemed discouraged, went out into the fields, and came back again, bringing with them but little material: on the following day they did better, and formed a little comb: they did not, however, seem content,—sometimes left the hive, sometimes remained in it, doing nothing: the hive, in truth, was too small for them. The whole account is full of interest, but we have not room for it. The bees seemed to know that the hive was too small; and even when Mr. Reaumur had contrived to put a smaller number of bees in it with the queen, though they worked for a time, yet they seemed to be fully aware that there would not be room for them when

the queen mother should have an additional family ; and they finally left the hive.

With respect to the hive which was without a queen, it was roomy enough, and the bees did not shew any desire to leave it, but they made no cells at all. They went to collect food, but they laid none up, they eat it all themselves : which seems to shew that they were well aware, that, as they had no queen bee, (who breeds all the others) there would be no family to provide for : and here we see plainly that the industry of bees, like that of industrious labouring men, is stirred up, not by a mere desire to feed *themselves*, but to provide for the family that is to come after them. Those who expected a family laid up a store to provide for them ; those who expected none, merely sought to supply their own wants. The whole history of bees is truly wonderful : but we must stop for the present. V.

GARDENING.

KIDNEY BEANS.

THERE are many different sorts of kidney beans ; but the principal divisions are two,—the *dwarfs* and the *climbers*. The mode of cultivation is the same for both. The kidney bean is very sensible of frost ; the slightest frost checks the growth of the plant, and changes the colour of the leaves. It is of but little use therefore to attempt to sow this bean before the first of May ; earlier sowing very seldom answers : those who have a warm south wall may perhaps put in a row close to the wall as early as the tenth of April, and they may get an earlier crop for it ; but generally speaking, the beginning of May is early enough ; and to have a constant supply, you should sow on the first of every month, till August.

The climbing beans, or runners, need not be put in till the tenth of May. The culture of beans is a very easy matter. For the dwarf sorts, you make drills two feet apart, and two inches deep; lay the beans along at three inches asunder, lay the earth over them, and tread it down. As soon as they are up, which is very quickly, draw the earth up to them on both sides (but not when it is wet) quite as high as the bottom of the stem of the seed leaf, and then give all the ground a good deep hoeing:—the dwarf beans begin to shew their blossoms in ten days; and, if the frosts keep away, you have beans in a very short time. Even whilst they are producing, you can, if you please, dig between the rows, and have another crop of beans; or, if you like better, savoy, broccoli, or other things for autumn or the winter. The beans are soon taken off, and your ground is ready for any succeeding crop. As to the climbers, they are sowed, and cultivated in the same manner; and they will, if you please, creep about upon the ground, but that is not the best way: they should have high poles about eight feet long; and, as soon as they are earthed up, the poles should be put in. Beans will go on climbing and bearing till they get to the top. The scarlet runners bear abundantly, and from the latter end of July, until the actual coming of the frosts, they continue to blow and to bear without stopping, let the weather be as hot or as dry as it may; they will grow almost any where. But there is one precaution, applicable to all sorts of kidney beans, which must, by no means, be neglected; and that is, to take care that no pods be left upon the plant to contain large beans to grow ripe; for the moment there be such pods, they draw away all the strength of the plant to themselves, and it will produce no more pods fit for use. It is the same with the cucumber. If you suffer one cucumber to become large and yellow, and to begin to ripen its seed, no more good young cucumbers

will grow on the same plant. There are several sorts of dwarf beans; some bear perhaps rather better than others, and some are a little earlier than others. If you have several sorts, the best way, perhaps, is to sow one row of each on the same day; and if one sort comes in a little sooner than the other this may be some advantage. The French and the Americans eat this bean as we do, that is, in the pod; or rather they eat the pod, as we do: but, besides this, they eat them in the bean itself, and that at two different stages, first, when it has got its full size in the pod; and secondly, they eat them as a winter vegetable: they soak them, and boil them: this is done by some English families, in imitation of the French, but has never become the general practice. The seed of the kidney bean may be saved very easily, if proper attention be paid: for this purpose, it is better not to eat the earliest pods. We ought to set apart a certain number of plants on purpose for seed, and never touch them till the seed is ripe. This is hardly ever done: we are apt to take the first for eating, so that only that which has escaped us, or which has come the last, is kept for seed; and this is the reason why the seed is so often bad, it has not ripened well, and, therefore, often rots as soon as it is put into the ground. If the seed of this plant be well ripened, it will continue good, *if kept in the pod*, for several years; but if taken out of the pod, it cannot be relied on after the first year. It is always the best way to keep it in the pod until it be sown, if that can be managed. It continues to be nourished there, and is completely shut out from the air.

(Chiefly from Cobbett's English Gardener.)

THE POOR MAN'S EXPOSITOR.

MR. EDITOR;

IN reading the Holy Scriptures, it is observable that all those important doctrines and precepts which are essential to the salvation of man, are laid down with a plainness that cannot well be mistaken, and in general explained in a manner perfectly intelligible to persons of the most ordinary capacity: and, indeed, when we consider that "God has made foolish the wisdom of this world," we ought carefully to examine in what way our minds and conduct are influenced by the spirit and precepts of the Gospel, rather than to make them matter of curious enquiry. While this remark applies to the Scriptures in general, it must be admitted that there are some particular passages which are not equally clear and intelligible; and that while they contain a great deal that is plain and obvious, there are, as the apostle says, "some things hard to be understood." Nor is it surprising that this should sometimes be the case; for when we consider that the sacred volume treats of heaven and of heavenly things, how can we expect that the deep things of God should at all times be brought level to the comprehension of fallen man?

Other parts of Scripture are rendered obscure merely by the lapse of time, and by changes in the language and customs of mankind since they were written. Difficulties of this description, though easily overcome by persons of education, must, however, frequently present serious inconvenience to persons who have not this advantage. There are many passages and expressions which are not easily intelligible to simple and uneducated readers, and yet they are such as a very trifling explanation renders perfectly clear and manifest; even the discourses and parables of our Saviour, though delivered with

singular plainness, yet owing to the customs of that age and country differing from our own, they are not entirely free from these difficulties. I have endeavoured to explain some of these, and whenever the Editor of the Cottager's Monthly Visitor can spare me a page in that useful work, these explanations are at the service of his readers. While the educated classes are supplied with Family Bibles, Family Expositors, Annotations and Commentaries in abundance, the poor man is often left without any such assistance. If the writer of this could hope to be of use in supplying this deficiency, he would be too happy in thus becoming the poor man's expositor.

Kirdford,

April 9th, 1830.

MATT. i. 1. “*The generation of Jesus Christ the Son of David, the Son of Abraham.*”

This genealogy, or pedigree of our Saviour differs from that by St. Luke iii. 23. How is this difference to be explained? St. Matthew's account is traced through Joseph, the nominal father of Jesus, and St. Luke's through Mary, his actual mother. St. Matthew addresses his Gospel chiefly to the Jews, and shews that he was descended from Abraham and David, from whom they expected the promised Messiah to proceed. St. Luke, on the contrary, addresses his Gospel to the whole of the Gentile world, and traces his descent from Adam, intimating that he is indeed the seed of the woman, promised to our first parents, as the common Saviour of all mankind.

MATT. i. 18. “*His mother Mary was espoused to Joseph.*”

It was usual to be *espoused* or *promised* in marriage, about a year before the marriage took place.

This was the period of our Saviour's miraculous conception, which makes the entire difference between him and all other prophets, however largely they were endowed by the Holy Spirit. The prophets came into the world in the usual way, and were mere men; Jesus Christ "was conceived by the Holy Ghost," and was the Son of God. Thus it was that the Almighty, who indeed "spoke in time past unto the fathers by the prophets, hath in the last days spoken unto us by his Son."

MATT. ii. 16. "Then Herod slew all the children that were in Bethlehem, from two years old and under." This detestable tyrant, unmoved by conscience or compassion, formed the resolution to destroy all the children, in order to make sure of destroying Jesus, the long expected hope of Israel. The memory of this dreadful slaughter is celebrated by the Church of England, in the service for the Innocents' Day; their murder was the first martyrdom for Christ; and as the collect of our Church for the day expresses it, they "glorified God by their deaths."

KIRDFORDIENSIS.

(*To be continued.*)

EXTRACTS FROM THE PUBLIC NEWSPAPERS, &c.

An inquest was held on Saturday afternoon at the Coach and Horses, Chelsea, on the body of Francis Tunney, a child four years old, and it appearing, from the evidence, that a woman named Pender had given it some rum, with the intention of doing it good, but which had produced convulsions, and terminated its existence, the Jury returned a verdict of "Accidental death."

On Saturday, at Union-hall, three boys of Mr. Holland were fined in costs, on complaint of the hon. secretary of the society against cruelty, for ill-treating an ass; and on Thursday, at Bow-street, George Cottrell was fined 10s. and costs, on complaint of the Inspectors, for a similar charge towards a horse.—*Globe.*

Above sixty acres of fine plantations, belonging to Nathaniel Bond, Esq., at East Holme, were, a few days since, entirely consumed, through the carelessness of an individual, who set fire to the heath in the direct course of the wind to the plantation, with which it very shortly communicated, and defied every attempt to stop its progress.—*Sherborne Mercury*.

A young man named Adam Houlborn, Vauxhall-road, engaged with two other young men to have an excursion up the river, for which purpose they engaged a small boat, with a sail which was considerably too large for so light a boat. The party had proceeded as far up the river as to be approaching Wandsworth, when one of the young men had, most incautiously, made the sheet fast instead of holding it in his hand; a sudden squall came on, and the boat was upset. Houlborn, who was a good swimmer, made towards the shore, but it appeared that his efforts failed him, and on turning himself about, it is supposed he saw his two companions clinging to the boat, for he then attempted to regain it; but before he could reach the boat, he sank to rise no more. Fortunately for his companions, some boatmen succeeded in rescuing them from their perilous situation.—*London Paper*.

Lately, while a boy was amusing himself with a stick, the end of which was on fire, his clothes took fire, and while running for assistance, he passed a quantity of loose straw, which caught the flame, and the wind being very high, in half an hour the whole range of offices was in a blaze. The inmates had scarcely time to save their lives; for with such violence did the destroying element rage, that although many persons collected ready to render assistance, none could approach, and nothing was saved. The offices are completely destroyed, with much valuable property, and from 500 to 600 bolls of wheat. Mr. Taylor, the tacksmen, estimates the loss at upwards of 1,800*l*. Fortunately, however, the premises were insured in the Hercules Insurance Company to the amount of 1,400*l*. The state of the unfortunate boy called for immediate attention: a surgeon was sent for, and every means used to prolong his existence, but we regret to say that he expired on Wednesday.—*Inverness Journal*.

PROGRESS OF IMPROVEMENT. Mr. Littleton, in presenting a petition, the other evening, from a place in Staffordshire Potteries, signed by 9000 persons, stated that there was not one *mark's man* (a man unable to write) amongst all the petitioners. A few years ago more than half of the population of that district were mark's men.—*London Paper*.

NOTICES TO CORRESPONDENTS.

We have received the communications of M.B.A.; Kirdfordiensis C.M.; A.; R.K.G.; L.; C.K.; L.S.R.; H.M.

There are very few books on the merits of which we should be willing to give such a decided answer as our correspondent requires; but if we must say Yes or No, we shall certainly say YES, to both the books in question. C. M.'s very pretty story of the Fire-fly is our next.

THE

Cottager's Monthly Visitor.

JUNE, 1830.

ON THE EPISTLE FOR QUINQUAGESIMA SUNDAY.

1 Cor. xiii. 1.

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

"LOVE," saith St. Paul to the Romans, "is the fulfilling of the law."—To that love he now gives the name of "Charity," and declares, that, without it, all the miraculous gifts which had been bestowed on him would profit him nothing. But how is charity to be distinguished? How may we discover whether we possess it? "Suppose I give much alms to the poor, and serve God with fastings and prayers, and am ready to lay down my life for the Gospel. Are not these the marks of charity?"—Let us hear the Apostle—"Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." Your alms may be given from a love of praise, like the alms of those hypocrites who "sounded a trumpet in the synagogues and in the streets, that they might have glory of men*."

* St. Matt. vi. 2.

In your prayers you may be like the Pharisee, who "trusted in himself that he was righteous, and despised others*." Would we then seek a perfect pattern of charity? Let us look to Him "who suffered for us, leaving us an example that we should follow His steps." (1 St. Peter ii. 21.)

The life of our divine Redeemer was one continued exercise of charity. "Charity suffereth long, and is kind,"—"is not easily provoked"—"beareth all things"—"endureth all things."—"When He was reviled, He reviled not again: when He suffered, He threatened not." Did He who was God as well as man "endure such contradiction of sinners," and shall we, frail and sinful mortals, cherish anger and revenge against our fellow men, on every trifling provocation? Did He, "who did no sin," "endure grief, suffering wrongfully," and shall we murmur at the uneasiness we are sometimes called to bear from the froward disposition or evil passions of men,—an uneasiness which is but the just punishment of our manifold transgressions? "Charity vaunteth not itself, is not puffed up, doth not behave itself unseemly."—"Take my yoke upon you, and learn of me," said the blessed Jesus, "for I am meek and lowly in heart." "Let this mind be in you," saith St. Paul, "which was also in Christ Jesus, who made himself of no reputation, and took upon Him the form of a servant, and being found in fashion as a man, he *humbled* himself." "Charity seeketh not her own." "I seek not mine own glory," said our Lord. "I seek not mine own will, but the will of the Father which hath sent me."

"Charity thinketh no evil." How often are we betrayed into unfounded suspicions of the *motives* of our neighbours,—into rash and censorious judging of their *actions*! How opposite to this spirit is

* St. Luke xviii. 9.

that of charity, which is ever slow to think evil of another, which "hopeth all things," which is eager to put the most favourable interpretation on the conduct of others; for she "rejoiceth not in iniquity," and is ever grieved when a fellow Christian fails in obedience to the pure and holy law of his God. Do we seek a higher authority for cherishing this distinguishing feature of charity? "Judge not," saith our Lord himself, "and ye shall not be judged, condemn not, and ye shall not be condemned*." Let every one ask himself this important question—Have I the charity here described? Am I long-suffering, meek, patient under injuries, humble, contented, ready to bear with the faults of others, unwilling to think evil of them? Am I ready and willing to "endure all things" which God sees fit to lay on me, to "hope all things" from His goodness, to "believe all things" that he has revealed? If we have not yet endeavoured to attain this blessed frame of mind, all our other spiritual improvements are of little worth. Well might the Apostle say of charity, that it is "the bond of perfectness." Well might he charge his hearers to seek it "above all things." Nor does it cease with this life. It is eternal as heaven itself; "Charity never faileth."—All other gifts of the Spirit, knowledge, prophecy, tongues, shall cease with this life—they shall "vanish away." In that future state which the word of God has made known to us, but which we see as yet but "through a glass darkly," faith shall be lost in sight, for we shall "see face to face," and hope shall give place to a boundless enjoyment of happiness unutterable. But charity shall endure for ever. Unchangeable in its nature as He from whom it proceeds. For what is life eternal? "Even to know Him, the only true God, and Jesus Christ whom He hath sent." And how are we instructed

* St. Luke vi. 37.

to know Him? Even by following the new commandment which our Lord hath given. "Beloved, let us love one another, for every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God, for God is love."

- "O Lord, who hast taught us that all our doings without charity are nothing worth; send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which, whosoever liveth is counted dead before Thee. Grant this for thine only Son Jesus Christ's sake. Amen." L. S. R.

INDUSTRY AND IDLENESS.

(PART V.)



JACK IDLE continues to go on as ill as possible; he has quite tired out his kind master's patience; he lives among profligate companions, and is constantly getting into some scene of wickedness. His master tries to teach him what is good, but he will not listen. He minds nothing that is said to him; and at length

he is sent to sea for the sake of being taken away from the temptations of the city, and from the companions of his riots,—and in hopes that the strict discipline of a sea life may be the means of leading him to give up his bad practices.

In the picture, we see him, in a boat, going to the ship in which he is to sail. There is a dead body hanging on a gibbet at a distance, and one of the watermen is pointing to it to shew Jack Idle what he is likely to come to ; and another boy is holding up to him a cat-o-nine tails to give him to understand what sort of discipline he is to expect on board a ship, if he does not behave himself properly. Near him sits his poor mother, all in tears, to think of the sad state of her son. But this wicked boy neither minds the whip, nor the gallows, nor his poor mother's sorrows : he snaps his fingers, as much as to say, that he cared for none of them. You see the indentures which he has forfeited, thrown into the river, as if he was perfectly indifferent about what became of him, not having the least desire to settle in a respectable and honest way of business :—and the frightful countenance of this wretched youth, and the scorn which he seems to shew towards the distress of his widowed mother, gives us reason to fear that he will go on to the end of his life as badly as he has begun. How frightful wickedness makes the countenance look ! There is an old saying, that “nothing makes a man so ugly as vice ; nothing renders the countenance so hideous as villainy.”

“A foolish son is the heaviness of his mother.”—Prov. x. 1.

“He that pursueth evil, pursueth it to his own death.”—Prov. xi. 19.

“Poverty and shame shall be to him that refuseth instruction.”—Prov. xiii. 18.

“Whoso loveth instruction, loveth knowledge ; but he that hateth reproof is brutish.”—Prov. xii. ’

"There shall no evil happen to the just, but the wicked shall be filled with mischief."—Prov. xii. 21.

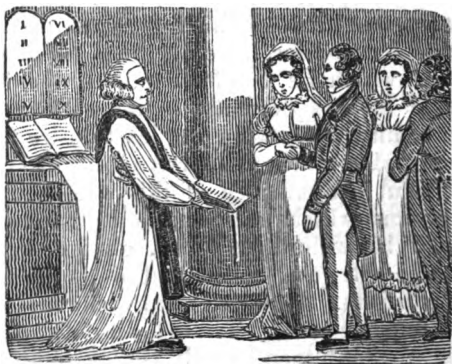
"He that walketh with wise men shall be wise, but a companion of fools shall be destroyed."—Prov. xiii. 20.

"A wise man feareth, and departeth from evil; but the fool rageth, and is confident."—Prov. xiv. 16.

"Fools make a mock at sin."—Prov. xiv. 9.

"Whoso curseth his father, or his mother, his lamp shall be put out in obscure darkness."—Prov. xx. 20.

(PART VI.)



YOUNG GOODCHILD has, all along, been going on so well, that he is now taken into partnership by his master, and the business is carried on under the names of "West and Goodchild." He besides obtained Mr. West's consent to marry his daughter,—a steady, careful, and pious young woman; and she makes him an excellent wife. Mr. West is much pleased too with the match, for he considers that, in the common course of things, diligence and industry will lead to prosperity, and that Goodchild must

one day rise to eminence and riches ; and what was better still, he knew him to be an honest, upright, conscientious young man. Mr. West was right. Mr. Goodchild made an excellent husband, he was steady, and industrious, and he never wished to go and seek for company in public-houses ; but, after the business of the day was over, he was generally at home with his wife ; and as they were both persons of such right principles, they did all they could to make each other happy. All this time, business went on well, and Goodchild was reckoned as respectable a tradesman as any in the city. In a few years he became sheriff of London ; and in time, we shall perhaps see that he arrived at still higher dignity and power. At present, however, we will content ourselves with thinking that he is Sheriff of London ; and by this, we see how much may be done by good conduct, and diligence, and industry. In our next number we must inquire what is become of the "idle 'prentice." Idleness will bring a man to rags.—But we shall see.

"With all thy gettings, get understanding. Exalt her, and she shall promote thee ; she shall bring thee to honour when thou dost embrace her."—Prov. iv. 7, 8.

"By humility and the fear of the Lord are riches, honour, and life."—Prov. xxii. 4.

"Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge."—Prov. xxii. 17.

"Seest thou a man diligent in his business, he shall stand before kings, he shall not stand before mean men."—Prov. xxii. 29.

"Who can find a virtuous woman ? for her price is above rubies."—Prov. xxxi. 10.

"The heart of her husband doth safely trust in her, so that he shall have no need of spoil."—Prov. xxxi. 11.

"She will do him good and not evil all the days of his life."—Prov. xxxi. 12.

"She openeth her mouth with wisdom, and in her tongue is the law of kindness."—Prov. xxxi. 26.

"Favour is deceitful, and beauty vain: but a woman that feareth the Lord, she shall be praised."—Prov. xxxi. 30.

(PART VII.)



THE Idle Apprentice after a long sea voyage returns home again to London. He was too idle to like a sea life,—and we may be sure besides that his wicked and idle habits often brought him to severe punishment whilst he was on board the ship. An idle fellow will neither do good by land or by sea. And whilst all hands should be at work, it will never do to let an idle fellow be sitting still and brewing mischief.

Jack Idle resolved to go no more to sea, and he got amongst all the profligate wretches and thieves in London. He lived by robbery and plunder. He had no settled home, for his fears of being seized

and imprisoned prevented him from staying long in a place. His lodging was generally in some miserable garret in one of the worst streets in London. He had good reason to be afraid, for it seldom happens that such characters go on long together without having their wickedness found out. And, besides the terror of being seized and brought to justice, he has all the fears and horrors of a guilty conscience harassing and tearing his soul. If you could look into his miserable garret, you would see that he had bolted and double bolted his door, and barricadoed it besides with planks from the floor, for fear that any body should surprise him and seize him. And yet, notwithstanding all this, the least noise terrifies and alarms him. He tries to drive away his fears by drinking, as you might see by the bottle of gin and the glass by the side of the miserable bed, and a porter-pot and a pipe lying on the floor at another part of the room. But all this does not answer. A cat happened to fall down the ruined chimney and brought down some loose bricks with him, and this accident fills the wretched man with the greatest horrors. He starts from his bed, his hair stands on end, his teeth chatter, and every sign of a tortured mind is to be seen in his face. If you look at the picture, you may see a rat running away at the sight of the cat; and this gives us another notion of the miserable place he was in. On the bed are seen watches which he has stolen, and on the floor are pistols which shew his dreadful trade. We can begin now to see what this miserable course will lead to;—for wickedness never prospers. Such horrid crimes generally lead to punishment and a wretched end even in this world; and are the sure way to everlasting ruin in the next. But we must wait till another chapter to see what became of this wicked youth, who began by being an idle apprentice, and not regarding the advice of those who would have been his real friends.

"The sound of a shaken leaf shall chase him."—
Lev. xxvi. 36.

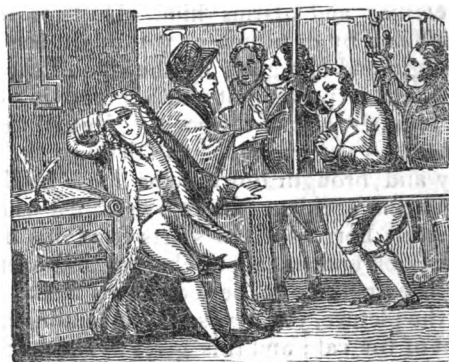
"The wages of sin is death."—Rom. vi. 23.

"Enter not into the path of the wicked."—Prov.
iv. 14.

"If sinners entice thee, consent thou not."—Prov.
i. 10.

"Wickedness condemned by her own witness is
very timorous, and being pressed with conscience
always fore-casteth grievous things."—Wisd. xvii.
11.

(PART VIII.)



WE have seen that whilst the Idle Apprentice was going on fast in the road to ruin, the industrious one was receiving the fruits of his good conduct; that he became a wealthy and prosperous tradesman. He was then raised to the dignity of Sheriff of London, and was respected by every body that knew him. He then became an Alderman; and in that situation it belonged to his office to act as a magistrate.—And here a very distressing circumstance occurred to him.—A man is brought to him, strongly handcuffed, charged with the crime of robbery and mur-

der. The wretched man is brought to the bar, and you might see all the marks of conscious guilt imprinted on his countenance. He seems full of misery, trembling with agony; and would not be able to support himself, if he had not the bar to rest on. The alderman on looking up at this miserable man, sees at once that it is the companion of his youth, the idle apprentice. He is filled with distress at such a sight, and turns away his face to conceal the affliction which he feels. The poor mother of the idle apprentice is there, and she tries to persuade the constable to exert himself on behalf of her unhappy son.—But this is impossible. A number of watchmen are present, and one of them holds up a sword and a pair of pistols, which had been found upon the culprit's person. The evidence against him is so strong that he is sent to Newgate as a prisoner. The principal witness against him was one of his own *friends*, a miserable wretch who had been his companion when he first began his wicked courses;—the very same that we saw playing with him on a tomb-stone in the Church-yard. He was the partaker of his crimes, and now he is the means of leading him to his death. “There is no friendship among the wicked.”—They are made the instruments of punishing one another. It is however the judgment of Providence that brings the wicked to punishment. Let this thought teach us all to fly from sin; it leads to misery and punishment in this world and in the next.

“Blessed is the man that walketh not in the counsel of the ungodly.”—Psalm i. 1.

“The Lord knoweth the way of the righteous, but the way of the ungodly shall perish.”—Psalm i. 6.

“Say ye to the righteous that it shall be well with him, for they shall eat the fruit of their doings.”—Isaiah iii. 10.

"Woe unto the wicked ! it shall be ill with him, for the reward of his hands shall be given him."—Isaiah iii. 11.

"I have been young, and now am old, yet have I not seen the righteous forsaken, nor his seed begging their bread."—Psalm xxxvii. 25.

"He blesseth the habitation of the just."—Prov. xii. 7.

"The tabernacle of the upright shall flourish."—Prov. xiv. 11.

"Whatsoever a man soweth, that shall he reap."—Gal. vi. 7.

"He that soweth iniquity shall reap vanity."—Prov. xxii. 8.

(PART IX.)



WE have seen Jack Idle going on in every way that was wicked and bad. He never tried to gain instruction ; he never listened to any advice ; if there was any bad company to be found, he was always trying to get into the midst of it ; if there was any place at hand where he might have learned what was good, he was sure to avoid it. Instead of going into the Church on Sundays when he was a boy, he

would be playing in the Church-yard. He got to gambling, and this led to stealing, and then he grew savage and furious, and at length he committed murder; so surely does one crime lead on to another. They who forget God, are left to their own wicked imaginations, and these will surely lead them on to their ruin. Jack Idle went on from bad to worse, till, at last, he came to the GALLOWS.

Thus we see that idleness is the way to misery and to ruin. And when we think of the horrid state of a man who has despised all religion, never thought of his God or of his Saviour, and never once looked for God's grace to teach him to be good, and never wished or tried to act in the way that God commands, we cannot help seeing how dreadfully unfit he must be to meet his Redeemer whom he has despised, who is now the Judge before whom he must be tried. May God, of his great mercy, open the hearts of all of us to see the blessing and the happiness of taking Him for our guide, and walking in his holy ways! May He teach us, and enable us to obey His holy will! May he teach us so to look to Christ our Saviour for pardon of our past sins, and for strength for future obedience, that we may live the life of the righteous and die his death, and behold our blessed Saviour not as an angry Judge, but as a merciful advocate who will plead his merits for our salvation, and receive us into that abode of everlasting happiness which he has prepared for all those who are seeking to be followers of him.

It is a grievous thing that an execution, which is intended to impress the bye-standers with solemn awe, and to give them a terror of offending against the laws of their country, should lose any of its benefit, by assuming the appearance of a fair, where there is buying and selling among the crowd, and a great deal that is calculated to produce a wrong feeling. Things, however, we hope are, in this respect,

much better since the time that Hogarth made his picture of the Tyburn fair. There are still, however, in some places, people, who, like the woman in the picture, cry the poor man's last dying speech and confession, which is often printed and really for sale long before the poor criminal has arrived at the gallows, and therefore long before it can be known what his last speech will be.

"Whoso is partner with a thief hateth his own soul."—Prov. xxix. 24.

"Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it and pass away."—Prov. iv. 14, 15.

"They hated knowledge, and did not choose the fear of the Lord; they would none of my counsel: they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices."—Prov. i. 29, 30, 31.

(PART X.)



YOUNG GOODCHILD went on regularly in the way in which a good and industrious young man ought to

go. He attended to his religious duties. When he was at Church he considered what he went for; he joined in the devotions with his mind and thoughts; and the good principles which he got from the knowledge of the Christian religion, led him to an honest and upright conduct in all the business to which his station called him. When he was an apprentice, he was faithful to his master; and his good behaviour won the favour of Mr. West, and gained such confidence from him that the young apprentice was trusted in every thing. As he grew up, and prospered, and had the management of business on his own hands, he was still the same diligent, conscientious, and upright man. Whatever was his station, he made it his desire to attend to the duties of it, in a proper and becoming manner: and thus every thing that he did seemed to prosper, and he rose to a great station as a citizen and a tradesman. If people wish to prosper in the world, they must use the right means. They must not be given to idleness, and drinking, and gambling, and then expect to prosper. It cannot be. These things are the way to rags, and beggary, and misery. Many persons, in London, and other places too, have by their industry and good conduct been raised to stations in life far above what they ever expected; whilst the idle drunken youths who began life with the same prospects, are suffering under poverty and want. I do not mean that it is always so. Industrious persons do not always succeed in the world; and, moreover, a man is not always happier because he gets into a higher station. But we do generally find that good management, and industry, and honesty, are the means of supplying a man with the needful comforts of life, while idleness, and drunkenness, and dishonesty, are the sure roads to misery and ruin. The one character is seeking to walk in the right way, and he has God's blessing with him in this world, and looks forward to the promised happiness

in the next. The other is going contrary to God's commands, and has therefore none of the real blessings in this world, and none of the joyful hopes of the next.

But I must finish my history of the two apprentices; and shew the high station to which Goodchild rose, according to the account which was written many years ago. He rose to be Lord Mayor of London; and we finish his history with giving a picture of him in his coach on Lord Mayor's day.

The young apprentices, for whom this story is written, will not all be Lord Mayors we can safely assure them. But we think we can promise them that, if they endeavour to follow the example of Goodchild in his diligent attention to what is good and right, they will soon find that they have chosen the best way to happiness and comfort, probably the way to prosperity, and certainly the way to that peace of mind which arises from the hope that we may expect God's blessing to prosper our endeavours.

"My son, attend to my words; incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart."—Prov. iv. 20, 21.

"Keep my commandments and live; and my law as the apple of thine eye."—Prov. vii. 2.

"When it goeth well with the righteous the city rejoiceth."—Prov. xi. 10.

"Wealth gotten by vanity shall be diminished; but he that gathereth by labour shall increase."—Prov. xiii. 11.

From Rivington's National School Magazine.

THE FIRE-FLY.

To the Editor of the Cottager's Monthly Visitor.

SIR,

I MET, the other day, with the following little story in a book of "Tales translated from the German, by a lady." It appears to me to contain a beautiful lesson of patience under affliction, and of trust in God, and may perhaps be useful to some of your readers.

On the evening of a sultry summer's day, Mary, a poor widow, was seated by the open window of her little room, and was looking out on the orchard that surrounded her cottage. The grass, which had been mown that morning, and which was already sufficiently dry, was made up into cocks, and the delightful and refreshing perfume was wafted in at the window. The sky was clear and cloudless, and the moon shone into the room, casting the shadow of the windows, and the vines which surrounded them, on the floor. Her little Ferdinand, a child of six years of age, was standing near her; and his blooming countenance and golden locks were lighted by the moon.

The poor woman sat there to rest herself. But great as the labour of this hot day had been to her body, a still greater pain oppressed her mind, and made her forgetful of her weariness. There stood by her a bason of milk and bread, of which she had scarcely tasted a spoonful. Ferdinand was quite disturbed, and did not play or make any noise because he saw his mother so unhappy. He also, on observing that she wept bitterly, instead of eating his supper, had put his spoon aside; and his little earthenware bason stood nearly full on the table.

Mary had become a widow in the beginning of the spring. Her husband, one of the best young men in the village, had laid by so much by industry and frugality, that he had purchased his little cottage and orchard : but not quite without incurring a debt. The poor man had planted the green with young fruit-trees, which already bore fine fruit. He had chosen for his wife, Mary, an orphan, a pious and industrious young woman, who had been well brought up. They were living happily together, when the typhus fever came, and carried the husband off. Mary, too, who had nursed him with the greatest care, fell ill of the same disorder, and was very near joining him in death.

On recovering from her illness, she found her circumstances much embarrassed. Still she hoped not to be obliged to quit her cottage. Her husband had long been in the service of a rich farmer, who had valued and respected him for his industry and fidelity, and who, when he bought this house and garden, had lent him three hundred florins, on condition of being repaid twenty-five florins yearly. This he had punctually performed up to the time of his illness, and the debt now only amounted to fifty florins, as Mary knew very well.

The farmer also died of the typhus fever. His heir, the daughter's husband, found the bond for three hundred florins amongst his father-in-law's papers. He knew nothing whatever of the circumstance, and demanded the whole sum of the widow. The poor woman assured him that her husband had paid two hundred and fifty florins. But this availed her nothing. The young farmer did not believe her, and took her before a magistrate. As she could give no proof that any part of the sum had been paid, she was declared liable for the whole. The young farmer was impatient for his money ; and as poor Mary had nothing but her cottage and garden, these must be sold to meet the demand. She had

implored the farmer and his wife to have pity on her. Her little Ferdinand joined his intreaties to hers, but all in vain; and she had now, just an hour before her day's work was ended, learnt from a neighbour that the sale was appointed for the following morning.

It was on this account that she was sitting so mournfully in the window; looking sometimes up to heaven, and then again at her little boy:—at one moment weeping bitterly, and the next plunged again into the deepest melancholy.

"Ah!" said she within herself, "I have made hay to-day for the last time in my little garden: the first yellow plums which I plucked to-day for my Ferdinand, are the last that my child will ever enjoy from the tree which his father planted for him! Perhaps this is the last night we shall spend under this roof! To-morrow the house will be the property of another; and who knows whether we may not be turned out immediately? Where shall we find a shelter to-morrow? Perhaps we may have no roof to cover us:" and she began to sob violently.

Ferdinand, who till now had not even stirred, came nearer and said: "mother, do not weep so bitterly. Do you not know what my father said to you when he lay dying on the bed? Do not weep," said he, "God is the father of the widow and the orphan: call upon him in time of trouble, and he will take care of you. He said so; is it not true?"

"Yes, dear child," said Mary: "it is indeed true!"

"Well then," said Ferdinand, "why do you cry so? Pray to God and he will help you. Oh! when I was with my father in the forest, and he was cutting wood, if I was hungry, or if a thorn had run into me, I did not cry a great deal, I went to my father, [for he was then alive,] and he gave me bread or took out the thorn. And God is as ready and willing to help his children. And surely he is ab'

too, for all things belong to him? Only look out at the window. The moon and all the stars were made by him, and are his; my father often said that the whole world was his. Then why should we weep and lament? Come, let us pray to God. He will certainly help us."

"My dear child, you are in the right," said Mary: and her tears were somewhat moderated; and comfort began to take the place of grief. She raised her eyes and hands to heaven; and the little child did so too. Mary began to pray; and Ferdinand repeated each word after her.

"Holy and heavenly Father," said she, "look upon the widow and her child. A poor widow and a poor orphan look up to thee. We are in great want, and have no refuge on earth. We pray to Thee that thou wilt not suffer us to sink under our sorrows: but if, in thy wisdom, thou seest fit to afflict us, suffer us at least to find another home; and give us comfort in our hearts, and sure trust and confidence in thee, through our Lord Jesus Christ."

Mary's sobs prevented her from proceeding: she looked towards heaven, and was silent; when Ferdinand, who was still by her side, in an attitude of supplication, suddenly jumped up; and stretching out his hands, exclaimed, "Oh! mother, what is that? There is a little light hovering there! It is a star flying! see, it is hovering about the window! Oh! see, it is coming in! How beautifully it shines! It is like a green light. It is almost as beautiful as the evening star! Look now, it is hovering about the ceiling! It is very wonderful!"

"That is a fire-fly, my dear," said Mary; by day it is an insignificant little insect; but by night it is very beautiful."

"May I catch it?" said the child. "Will it not hurt me, and shall I not be burnt by the light?"

"It will not burn you," said Mary, and she smiled through her tears. "Catch it and examine it care-

fully without hurting it; it is one of the wonderful works of God."

Ferdinand had now forgotten all his sorrow, and attempted to catch the glittering fly, which was at one moment under the table; and at another under the chair; and sometimes near the floor.

"But, Oh dear!" said the child, for the fly had concealed itself behind the great chest that stood against the wall, at the moment when he held out his hand to catch it. He looked under the chest. "I see it very plainly," said he. "There it sits, close to the wall; and the white wall, and the floor, and the dust, shine quite bright around it, just as if the moon was shining on them. But I cannot reach it, my arm is not long enough."

"Have patience," said Mary; "it will soon come out again."

The child waited a little while, and then went to his mother, and in a gentle entreating tone of voice, said, "Oh mother! do reach it for me, or move out the chest a little from the wall, and then I shall easily catch it."

Mary stood up and moved the chest, and Ferdinand took the fire-fly, and looked at it as he held it in the hollow of his hand, and it gave him as much pleasure as a prince or princess would have derived from the clearest purest diamond.

But Mary's attention was directed to another object. In moving the chest something which was between it and the wall had fallen to the ground. She picked it up, and uttered a loud cry, and said, "God has brought us through our troubles! This is last year's almanack, which I had sought so long in vain. I thought it had been destroyed by some of those who were here during my long illness, and who, during the time that I lay almost without recollection, did not take the best care of the house. We shall now find that my husband paid the money

that is demanded of me. Who would ever have thought that the almanack lay behind the chest that we took with the house, and which, most probably, has never been moved since it was first placed where it stands?"

She immediately lighted a candle, and looked over the almanack, with tears of gratitude running down her cheeks. All was regularly entered,—what her husband still owed at the beginning of the year, and what he had paid off by his work, and in cash. At the end of the account were a few words written by the old farmer: "at Martinmas I settled accounts with John Blum, and he now only owes me fifty florins."

Mary clasped her hands with joy; embraced her child, and exclaimed with rapture, "Oh Ferdinand! thank God with me; for we shall not be turned out: we shall not have to quit our home!"

"Did I not say so?" said the child: "now this is owing to me. If I had not begged you to move the chest, it might have laid there an hundred years, and you would never have found the almanack."

But Mary said: "my child, it is God's doing. I feel overpowered with awe and gratitude when I think of it. Even whilst we were praying, that brilliant fly came in, and by his light pointed out to us the very place where those papers lay concealed. Yes, God indeed directs all. Without his knowledge, not even a hair falls from our heads. Remember this as long as you live, and trust to him always, especially in times of distress. He does not require an angel to help him; but uses a winged insect as an instrument of mercy."

Early the next morning Mary went to the magistrate, who caused the farmer to be brought before him. When he saw the paper he could not help feeling ashamed of his unkind behaviour; and when the poor woman proceeded to relate the whole story

of her prayer and the entrance of the fire-fly, he became much affected, and exclaimed with a tear in his eye: "Yes, it is indeed true that God is the father of the widow and the orphan. He is also their avenger. Forgive the cruelty I have used towards you. It arose from error; and now to recompense the injury I have done you, keep the remaining fifty florins: and, if ever you should be in want, come to me, and I will always help you. I see clearly that whoever trusts in God will never be forsaken."

C. M.

LOYALTY OF THE EARL AND THE COUNTESS * OF
DERBY, IN THE REIGN OF CHARLES THE FIRST:
—AND LETTER FROM THE EARL.

WE have in our early Numbers, given a little history of England for the use of our younger readers, so that they will remember the terrible times of the great rebellion, when the king and the parliament were at war against one another, and which ended in the death of King Charles the First, he having been beheaded by his enemies, and Oliver Cromwell placed on the throne instead of him, under the title of "the Protector." The Earl of Derby was earnestly attached to the cause of his king; and in his support, raised, clothed, and armed three regiments at his own expence, and with these troops performed many gallant actions in his master's cause. Being called away to defend the Isle of Man against the rebels, he left his noble mansion at Lathom under the care of the countess (his wife), who, with the aid of only a few soldiers, defended it with the utmost skill and bravery. General Fairfax at that time commanded that part of the rebel army,

* Charlotte de la Tremouille.

which attacked the countess and her little garrison. When Fairfax offered her what would be called fair terms, if she would consent to surrender the mansion to him, she answered that she was under a double trust—of faith to her husband, and allegiance to her sovereign, and desired to have a month to consider her answer,—this being denied, she said, that “ she hoped then he would excuse her if she preserved her honour and obedience, though perhaps to her own ruin.” At the end of a fortnight, Fairfax, having reason to believe that the garrison was in want of provisions, sent, in military form, to demand an immediate surrender. The countess replied, “ she had not yet forgotten what she owed to the church of England, to her prince, and to her lord ; and that till she had lost her honour, or her life, she would defend that place.” The countess defended the place for more than three months, having, at different times, made several successful sallies against the rebels, and displayed many instances of the most heroic bravery : for she was herself present in most of these attacks, and was often in great danger. Her piety was equal to her bravery ;—or we should rather say that it was her piety and sense of duty that gave her such courage. Before every action, she and her little army offered up their prayers ;—for every success they offered up their thanksgivings. The place was at length relieved by Prince Rupert, and the besieging army gave up the attempt to take it.

The Earl and Countess of Derby continued faithful to King Charles the First as long as he lived ; and, after his execution, the Earl still supported the interest of his son Charles the Second, and perished in his defence. He fell into the hands of the rebels, and was beheaded by them. Two days before his execution he wrote the following letter to his countess.

MY DEAR HEART,

I have heretofore sent you comfortable lines; but, alas, I have now no word of comfort; let us trust in our last and best refuge, which is Almighty God, to whose will we must submit; and, when we consider how he hath disposed of these nations, and the government thereof, we have no more to do but to lay our hands upon our mouths, judging ourselves, and acknowledging our sins, joined with others, to have been the cause of these miseries, and to call on him with tears for mercy. The governor of this place, Colonel Duckenfield, is general of the forces that are now going against the Isle of Man; and, however you might do for the present, in time it would be a grievous and troublesome thing to resist, especially those that, at this hour, command the whole nation;—wherefore my advice, notwithstanding my great love for that place, is that you would make conditions for yourself and children, and servants and people there, and such as came over with me, that you may get to some place of rest, where you may not be concerned in war; and, taking thought for the four children, that you may in some sort provide for them:—then prepare to come to your friends in heaven, in that blessed place where bliss is, and no mingling of opinion.

I conjure you, my dearest heart, by all those graces which God hath given you, that you exercise your patience in this great and strange trial. If harm come to you, then I am dead indeed: and, till then, I shall live in you, who are truly the best part of myself. When there is no such as I in being, then look upon yourself and my four children: then take comfort, and God will bless you. I acknowledge the great goodness of God to have given me such a wife as you,—so great an honour

to my family ; so excellent a companion to me ; so pious, so much of all that can be said of good. I ask God pardon with all my soul, that I have not been enough thankful for so great a benefit ; and, where I have done any thing at any time that might justly offend you, with joined hands I also ask your pardon. I have no more to say to you at this time, than my prayers for the Almighty's blessing to you, and my dear children. Amen, sweet Jesus !"

The countess and her children sustained great sufferings after the death of the Earl :—for a time they were rigorously imprisoned ; and after that, lived on the alms of their friends, who were themselves reduced to great poverty.—At the time of the Restoration under Charles the Second, the family estates returned to the eldest son ; and the widowed countess died about three years afterwards at Knowlesly Hall in Lancashire. V.

DR. JOHNSON mentions the following as the production of a poor man of simple mind and but indifferent education.

LINES BY A POOR MAN.

" Could I with ink the ocean fill ;
 Were the whole world a parchment made ;
 Were every single stick a quill,
 And every man a scribe by trade :
 To write the love of God alone,
 Would drain the ocean dry ;
 Nor would the scroll contain the whole,
 Though stretched from sky to sky."

EPITAPH ON A CHRISTIAN SOLDIER.

" In former years I shed my blood
 Both for my king and for my country's good ;
 In latter years it was my pride to be
 Soldier to Him who shed his blood for me."

THE FOLLY OF TELLING GHOST STORIES.

THE following extract from the "Spectator" is probably well known to many of my readers; but, as it may not be known to all, I make no scruple in laying it before them, hoping that it may be of some use in correcting the foolish delight that many idle and ignorant people take in relating or listening to stories of ghosts and apparitions. Though the Spectator was written more than a hundred years ago, and people are grown much wiser on those subjects since that time; yet there is reason to fear that there are some persons to whom the advice inculcated in this extract may be needful even now.

"I remember, last winter, there were several young girls of the neighbourhood sitting about the fire with my landlady's daughters, and telling stories of spirits and apparitions. Upon my opening the door, the young women broke off their discourse, but my landlady's daughters telling them that it was nobody but the gentleman (for that is the name which I go by in the neighbourhood as well as in the family) they went on without minding me. I seated myself by the candle that stood on a table at one end of the room; and, pretending to read a book that I took out of my pocket, heard several dreadful stories of ghosts as pale as ashes, that had stood at the foot of a bed, or walked over a churchyard by moon-light; and of others that had been conjured into the sea, for disturbing people's rest, and drawing their curtains at midnight, with many other old women's fables of the like nature. As one spirit raised another, I observed, that, at the end of every story, the whole company closed their ranks, and crowded about the fire. I took notice, in particular, of a little boy, who was so attentive to every story, that I am mistaken if he ventures to go to be

by himself for this twelvemonth. Indeed they talked so long, that the imaginations of the whole assembly were manifestly crazed, and, I am sure, will be the worse for it, as long as they live. I heard one of the young women that had looked upon me over her shoulder, asking the company how long I had been in the room, and whether I did not look paler than I used to do. This put me under some apprehensions that I should be forced to explain myself, if I did not retire; for which reason I took the candle into my hand, and went up into my chamber, not without wondering at this unaccountable weakness in reasonable creatures, that they should love to astonish and terrify one another. Were I a father, I should take a particular care to preserve my children from these little horrors of imagination, which they are apt to contract when they are young, and are not able to shake off when they are in years. I have known a soldier, who has entered a breach, affrighted at his own shadow, and look pale upon a little scratching at his door, who the day before, had marched up against a battery of cannon. There are instances of persons, who have been terrified even to distraction, at the figure of a tree, or the shaking of a bullrush.

“We ought to arm ourselves against these dreadful thoughts and apprehensions by the dictates of reason and religion, ‘to pull the old woman out of our hearts,’ (as Persius expresses it) and extinguish those foolish notions, which we imbibed at the time when we were not able to judge of their absurdity.

“Or if we do really believe that there are such phantoms and apparitions as those I have been speaking of, let us seek to gain an interest in that great Being who holds the reins of the whole creation in his hands, and governs them in such a manner, that it is impossible for one being to break loose upon another without his knowledge and permission.”

TO CURE A CUT, BURN, &c.

THE following hint is taken out of a London Newspaper.

"A USEFUL HINT.—One of the most effectual means of curing a cut, bruise, or burn, is said to be the inside coating of the shell of a raw egg. Apply the moist surface to the wound; it will adhere of itself, leave no scar, and heal any wound, without pain, more speedily than any salve or plaster in the universe."

We have no doubt that the above receipt is a good one: the greater part of the salves that are used in the cases of cuts do more harm than good. A wound heals from the *bottom*; it heels by the little blood-vessels being brought together, and by regular circulation being thus restored. Thus a surgeon, if he sees that the wound is clean, tries to bring the separated parts together again, and applies some bandage or some simple sticking-plaster, merely to hold the lips of the wound together; and thus a cure is often brought about very speedily: the wound is healed by the first intention, as it is called. Now, if the skin of an egg will *close* the cut, there will probably be a very speedy cure. In a trifling cut, all will be well presently. In the case of burns and scalds, the skin is generally injured; the skin of the egg supplies the place of the natural skin. It is upon the same principle, that the application of cotton, or of flour from the dredging-box has been found to be of such great use, even in severe scalds and burns. The sore parts cannot bear the air; but the cotton or the flour keeping out the air, prevent severe pain and produce comparative ease; they should be kept on without being moved, till the sore is healed.

SUNDAY NEWSPAPERS.

It is said; and we fear with great truth, that the Sunday Newspapers, which, within these few years, have so greatly increased in number, have produced a very grievous change for the worse on the religious and moral, as well as on the political feelings of the people of this country. There is, indeed, in many of the daily as well as Sunday papers, much that is calculated to produce a very bad effect: and we should naturally expect that there would be more of what is bad in Sunday papers than in any other, as the parties concerned in these papers cannot be supposed to have any very strong impression on the subject of religion, and will consequently have no very acute feeling of the danger of polluting the minds of their readers, with such profane and impure descriptions as are grievously offensive to all right-minded persons.

It may be perhaps considered useless to speak to our cottage-readers of the evil of Sunday newspapers, as they can have no influence in putting a stop to this evil.

As these papers, however, do not reach the country till Sunday is over, our country friends will not be tempted to give up that course of reading which is fittest for the Sunday, for the sake of reading the trash which is to be found in most of the *Sunday* papers; and indeed, we trust that they will not read these Sunday papers at all, when they have found them to contain such matter as is dangerous:—and they will feel it their duty to keep this poison out of the reach of their families.

The following remarks are taken from a letter sent to the editor of a London newspaper, not a Sunday one.

“By this means, (Sunday papers) the wicked and

turbulent are enabled to hold communion with each other at the remotest distances. Thus disaffection, disloyalty, and blasphemy, are diffused through every district; into the hovels of the poor, as well as into the mansions of the rich. Every revolving week brings forth new supplies of revolutionary matter, to poison men's minds, and render them callous to a sense of duty. In every street and alley is the eye of the passenger arrested by placards, exhibiting the prominent features of these disgusting journals. The worst part of the evil that I have to complain of is, that, in a Christian land, so large a trade, as that occasioned by Sunday Newspapers, should be suffered to be actively and openly pursued on this sacred day. Nor can it be concealed from the most common observer, that the greatest part of the venders of these papers keep open a shop the whole day, and sell pamphlets and tracts, all tending to inflame men against their superiors, to bring the highest authorities into contempt, to hold up majesty itself to public scorn, and to make even religion an object of ridicule. The number of papers published every Sunday, exceeds that of any other day in the week; consequently, what with the printers and venders, there are many hundreds of persons in full employment during the former part of the day. But bad and disgraceful as all this is, it is trifling compared to the mischievous effects produced by the circulation of an immense mass of poison among the people, for there is scarcely one of those Sunday journals that does not advocate principles of radicalism and infidelity. It merits serious reflection, that the dishonour done to the Ruler of the universe, for this breach of his laws, does not pass without punishment.

"These publications, for the most part, are adapted to operate upon the simple understandings of common readers, who being at all times disposed to entertain unfavourable notions of their superiors, be-

lieve, without enquiry, the infamous calumnies contained in their favourite papers, and greedily swallow all that is said in them, to the disparagement of the state.

“ Thus in a very short time, they who were wont to go quietly about their business in the week, and to finish it by attending their duty at Church, now begin to grow restless and disturbed about politics.

“ Their tempers are soured by envy; they associate with others of the same disposition, and thus they go on till they lose all reverence for the duties of social life. Hence it is that infidelity prevails to such an alarming degree; for when the mind becomes a prey to discontent, it is soon filled with hatred, malice, and all uncharitableness, towards those who are in authority; and becomes very indifferent to the religion which is taught in the Scriptures.”

Since copying the above, we have been much gratified by the appearance of a most important “ Letter addressed to the inhabitants of London and Westminster, on the present neglect of the Lord’s day,” by the Bishop of London. We sincerely hope that, with God’s blessing, it will be the means of extensive good to *all classes of society*. The following extract is much to our present purpose.

“ Another instance of the inducements which are held out to Sabbath-breaking, are the Sunday news-rooms, which may be described as a sort of moral dram-shops, where doses of the most deleterious poison are imbibed by thousands of persons who ought to be engaged in reading and hearing the word of God. There are, at this time, twelve Sunday newspapers, of which forty thousand copies are circulated principally by means of about three hundred shops, which, by placards, attract the notice of passengers, and offend public decency. As might be expected, the most licentious and the most irreligious of all the public papers, are to be found amongst those which are published on Sunday.”

DRAM-DRINKING.

THE wretched habit of drinking spirits has been of late so much on the increase among the lower classes of society, that some more than common exertion seems necessary to prevent that important part of the population from utterly ruining themselves. We have received a paper circulated by an association formed at Edinburgh, for the suppression of intemperance, from which we make the following extract.

“The malignity and extent of the evil of intemperance in Great Britain is now a subject of general observation and alarm, not only amongst those who take a deep interest in the spiritual welfare of their countrymen, but amongst those who merely look to the mischief it has produced, and is producing, in the political framework of society. That its direct and irresistible tendency is to generate crime and pauperism is admitted on all hands, and has called forth the most energetic appeals to government from that magistracy the best acquainted with its baneful effects, from their connexion with the moral superintendence and police of the British metropolises.

“The evil of intemperance unhappily is not confined to London. It pervades the length and breadth of the land; and several associations, particularly in the West of Scotland, have already been established, and are in active operation, for the purpose of checking its pestilential progress, and restoring the population of the country to something of their wonted political health and Christian sobriety.

“Drunkenness is a crime which has existed in human society in all ages; and however revolting it may be to every principle of religion or common sense, its existence in an ordinary degree, and in common with the other vices which prevail in the

world, would not warrant the establishment of a particular association directed against it alone. Such a measure might be held up as a virtual toleration of all other crimes. There can be no doubt, indeed, that the increased use of ardent spirits has increased considerably the prevalence of drunkenness, but that is not the aspect in which the present demoralizing principle most prominently obtrudes itself. Neither is it the use of wine or of beer that is producing the mischief,—it is the habitual use of ardent spirits,—the practice of dram-drinking by the working classes as a part of their daily food, and that not at their ordinary meals, but in the morning, forenoon, and at all hours of the day, so as, without being in a state of constant intoxication, to be in a state of constant intemperance. It is this chiefly which is poisoning the morals of the people—is ripening as with the forcing powers of a hotbed all the seeds of natural corruption—is breaking asunder the bonds of domestic peace, and is rapidly carrying a large portion of the population to the lowest degree of poverty.

“There seems to be no hope of success from any measure of less efficiency than an extensive and well-organized association, whose labours and influence may be directly applied to counteract the mischief.

“The following were submitted to a meeting of a few gentlemen who agreed to associate, and approved as an exposition of the principles of the association.

“1. The title to be, ‘Association for the Suppression of Intemperance in the Use of Ardent Spirits;’ and to consist of all who are willing to join in the measure, and to subscribe 2s. 6d. per annum for its support. Those who thus subscribe are entitled to vote at all public meetings. Others may join as associates, without making any payment, by subscribing the declaration after mentioned, and having their names enrolled.

"2. The Association, by collecting information, the circulation of tracts, and other modes of communication, will endeavour to expose and impress on the people the evil produced by the use of ardent spirits, and the advantage of relinquishing those customs which lead to an indulgence in them. It will also, as far as it can influence the powers that be, try to obtain all the legal possible checks on the manufacture and consumption of ardent spirits.

"3. A declaration of adherence to the Association will be ready to be signed, as generally as possible, by all ranks; but as any thing of the nature of a vow might prove a snare, in place of a defence, the declaration shall be expressed as follows:—‘ We, Subscribers, do declare our conviction, that the excessive use of Ardent Spirits, now so prevalent, is most injurious both to the temporal and spiritual interests of the people of this place; and, as it is necessary to give example as well as precept in any effective reformation, we, trusting in the strength of God to help us, do resolve to abstain from the use of Ardent Spirits, except for medicinal purposes,—to refrain from providing them for persons in our employment, as far as in our power,—and to use our influence to promote the object of the Association in our families and generally.’

"Every person withdrawing from the Association, will, by intimating such intention to the Secretary, be released from the above engagement."

HONESTY.

THE following anecdote is taken from the Plymouth Herald. It is gratifying to see the disposition which was shewn to give due praise to the good conduct of the soldier. If those who are in authority have often

the painful task of punishing "evil doers," it must be a real delight to them when they are called to the duty of praising "them that do well." An honest man will, however, be firm in what he knows to be right, whether he is praised or not. Many persons are so loose on the subject of honesty, that, though they would not plunder any one of his property, they will still argue that what they find is their own. This is a gross error. It is their duty to seek for the owner, as the honest soldier did.

"A respectable inhabitant of this town lost from his pocket, on his way to the Naval Bank, a roll of country notes to the value of 78*l.* which were found by a private belonging to the Royal Marines; the man took the prize to the barracks, and shewed it immediately to his serjeant, and prompt steps were accordingly taken, by order of the Commanding Officer, to discover the loser; with that view Serjeant-Major King came to Plymouth, and by his assiduity the owner was soon found. The amount was restored to the gentleman who had lost it, and the marine was rewarded with 5*l.* and complimented for his honesty. We feel a considerable pleasure in noticing this instance of honourable and honest conduct. In allusion to the circumstance, the following was contained in the Divisional Order, issued the next day:—

"D. G. O. Marine Barracks.

"The Commanding Officer has much pleasure in communicating to the men an act of honesty on the part of Private Charles Smith, who, on finding a sum of money, on Tuesday, in the streets of Plymouth, immediately made the same known to his Officers, and a reward of 5*l.* was given him for his praiseworthy conduct."

V.

ON THE LOVE OF GOD.

BEWARE how you neglect that species and degree of intercourse with your heavenly Father, to main-

tain which, His mercy permits, and His word invites, and His grace, if you make use of it, enables you! Beware lest, by thinking of Him but seldom, but seldom addressing Him in prayer, and seldom hearing His voice in His Holy Scriptures and His public ordinances, you estrange yourselves, by degrees, entirely from His love, and allow the pursuits and pleasures of the world to establish an empire in your hearts, left empty of holier affections! It is by daily prayer, and daily thanksgiving, by patient study of God's word, and by patient meditation on our own condition, and on all which God has done, and will do, for us, that a genuine and rational love for Him is kindled in our hearts; and that we become unfeignedly attached to the Friend of whose kindness we have had so much experience. It is to be expected, that in the earlier stages of our approach to God, we should experience but little of that ardour of devotion, those pleasures of earnest piety which are in this world, the reward of love, as well as its most convincing evidence. Our prayers at first will often be constrained, our thanksgivings cold and formal; our thoughts will wander from our closets to the world, and we shall have too frequent occasion to acknowledge with shame and sorrow, the imperfection of those offerings which we as yet can make to our Benefactor. A religious feeling, like every other mental habit, is slowly and gradually acquired. A strong and lasting affection is not ordinarily the growth of a day; but to have begun at all, is, in religion, no trifling progress, and a steady perseverance in prayer and praise will, not only, by degrees, enlist the strength of habit on the side of holiness, but will call down moreover, and preserve to us, that spiritual support and influence, without which all human efforts must be vain, but which no one will seek in vain, who seeks for it in sincerity, and by the appointed channels.

Bishop Heber's Sermons.

HYMN.—AFTER A WALK IN THE SPRING.

By Mrs. Opie.

THERE seems a voice in every gale,
A tongue in every opening flower,
Which tells, O Lord, the wondrous tale
Of thy indulgence, love, and power.

The birds that rise on quivering wing
Appear to hymn their Maker's praise,
And all the mingling sounds of Spring
To thee a general chorus raise.

And shall my voice, great God ! alone
Be mute, 'midst nature's loud acclaim ?
No—let my heart, with answering tone,
Breathe forth in praise thy holy name.

And nature's debt is small to mine ;
Thou had'st her being *bounded* be ;
But, matchless proof of love divine !
Thou gav'st *immortal* life to me.

The Saviour left his heavenly throne,
A ransom for my soul to give ;
Man's suffering state he made his own,
And deigned to *die*, that I might *live*.

But thanks and praise for love so great
No mortal tongue can e'er express ;
Then let me, bowed beneath thy feet,
In silence love thee, Lord ! and bless.

A CARTER'S LECTURE.

A LECTURE on temperance was delivered by William Cruickshanks (a carter !) in the Caledonian Hall, Dundee. He said that he had one qualification which others might not have ; for not many years ago, he himself had almost become a victim to drunkenness. A view was then taken of the dismal effects

of drunkenness, as regarded the individual himself, his wife, his family, and the public. The loss of all principle in himself, the ruin of his wife, by forcing her into the same habits, the beggary of children, the neglect of education, the influence of evil example, and the endless train of evils which result from such characters being let loose upon society. He then entered into calculations to shew the immense loss which the country had sustained by the vice of intoxication. There were in Dundee, and its suburbs, five hundred public-houses; that, reckoning to each of these only an income of four pounds per week, there would be spent in Dundee weekly, on drink, 2,000*l.* or 104,000*l.* per annum; and, allowing the same rate to the country generally, there would be as much drunk in the three kingdoms as would pay off the national debt, immense as it is, in fifteen years. The objects and necessity of Temperance Societies were then pointed out

METHOD OF SUPPORTING PEAS.

IN some districts it is very difficult to get those bushy sorts of rods which are generally used for pea-sticks, though straight poles may perhaps be had,—and these may last for two or three years. By the following method, which a correspondent has made us acquainted with, these poles may answer better than the common peas-rods, and a very few of them will be sufficient.

A sagacious horticulturist has adopted a simple and improved plan for the cultivation of peas. He had, like many other gardeners, been annually put to great trouble to procure the necessary quantity of ~~pease~~ rods, and, after many cogitations, inquiries, and experiments, he has found a substitute, that has

far exceeded his most sanguine expectations. He procures a number of slim poles, about five feet long, the tops of larch firs, if they can be had, and drives them into the ground at a distance of three or four yards. He then passes a small line along the poles, taking a turn on each, within three inches of the ground; he raises the next turn three inches, and so on in succession, till he has attained the common height to which the peas rise. The tendrils of the peas seize and twist round these lines, and they are supported in a more attractive, and a more profitable manner than they are by the common rods. When spread regularly along the lines, they have a fine circulation of air, more advantage from sunshine; the pods can be pulled at all times without tossing and injuring the straw; and as the sparrows have no twigs to alight on, the portion of the crop which they destroy and devour, is saved. This mode is so cheap, simple, and possesses so many advantages, that it is likely to be soon generally adopted. —*Caledonian Mercury.*

VEGETABLE MARROW.

WE very often see a plant of pumpkin growing in a cottage garden, and the fruit is a sort of curiosity from its great size; but it has not generally been much used by cottagers as food. It is well worth while to get that sort of pumpkin which is called vegetable marrow; it is a great bearer; and the best time for eating it is whilst it is small and green. When it is about as big as a walnut, it makes an excellent pickle: but it is good for boiling when it is much larger than this; and some people let them grow to their full size before they cook them. They do not require to be peeled before they are boiled, like a turnip. Wash them clean, and boil them for

about twenty minutes; but, by running a fork in them, you can judge whether they are boiled enough. They do not require very rich ground, and they produce abundantly. A few plants raised in a frame, may be put out about the middle of June: or, if the seeds be sown in the natural ground, rather earlier than this, they will answer, but not be quite so forward. The ground must be hoed and kept clean.

ON LYING.

To the Editor of the Cottager's Monthly Visitor.

SIR,

ALTHOUGH so much has been said and written on the subject of lying, and although the Old and New Testaments are daily used in our parish schools, I fear that many of your young readers do not sufficiently consider the importance of speaking the truth always. I therefore beg permission, through the medium of your useful little work, to recal to their remembrance some of those passages of Scripture, which they must frequently have heard and read, though they did not "mark," nor "learn," nor "inwardly digest them."

I am, Sir,

Your constant reader,

H. M.

MY YOUNG FRIENDS,

It has often been my painful lot to observe, that (notwithstanding the pains that have been taken by the masters and mistresses of schools, to instil into the minds of their scholars such good principles, as should guide them in the way in which they should

go,) many young persons appear to consider a strict adherence to truth as a constraint proper, and necessary, to be observed at school, but which is not so important when they are grown up, and able (as they imagine) to judge, for themselves, of the difference between right and wrong.

I am therefore anxious to guard you from the danger of falling into so great an error, by requesting you to learn by heart, the passages of Scripture which I have selected : and when, at any time, you are tempted to tell a falsehood, repeat them over and over again, with a sincere hope and prayer, that the Holy Spirit of God will strengthen you, so that you may be enabled to resist, and overcome, the temptation : and, depend upon it, you will always succeed.

If I perceive, that any of you take my advice in this instance, I shall in a short time (with the Editor's permission) address a few words to you again.

H. M.

Psalm xv. "Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill?"

"He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart."

Psalm lxxiii. "The mouth of them that speak lies, shall be stopped."

Prov. xii. "The lip of truth shall be established for ever : but a lying tongue is but for a moment."

Prov. xix. "A false witness shall not be unpunished, and he that speaketh lies shall not escape."

Prov. xxi. "The getting of treasures by a lying tongue, is a vanity tossed to and fro of them that seek death."

Isaiah lxxiii. "For he said, Surely they are my people, children that will not lie : so he was their Saviour."

Ephes. iv. "Put on the new man, which after God is created in righteousness, and true holiness.

Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another."

April 23rd,
1830.

THE CAT, THE COCK, AND THE YOUNG MOUSE.

(From Cottage Poetry, by an Old Friend in a New Dress.)

YOUNG persons are apt to judge only by appearances. But they ought to be aware that those very persons who pretend to have the greatest affection for them are often their very worst enemies. How very often are young females ruined by those who come to them with a pretence of being their friends, when they might have been preserved if they had listened to those real friends who endeavoured to warn them of their danger. In the following fable, the cat looked like the *friend*; the cock that disturbed the mouse looked like the *enemy*; but yet the cat would have destroyed the mouse, and the cock did, in truth, preserve it. Let young people consider the meaning of this fable, and listen to the warning advice of parents and friends before it be too late. Deep indeed is the misery of those who have believed the tale of the betrayer: happy are they who have listened to friendly warnings and have shut their ears against the deceits of those who would lead them to their destruction.

THE FABLE.

A MOUSE had left its mother's nest,
Had spurned her fond regard,
(Ambition in its little breast)
And cross'd the farmer's yard.

With speed returning, soon it sought
 Her soft protecting side :
 No safety, by experience taught,
 Like that her love supplied.

Its trembling heart and drooping head
 Betray'd extreme of fright ;
 " O tell me, love," its parent said,
 " What have you seen to-night !"

" Oh ! Mother, I have been so scared
 It almost turned my brain ;
 I only wonder how I dared,
 To venture back again.

" A monster of tremendous size
 With dreadful wings outspread,
 With horny mouth, and fiery eyes,
 And helmet on his head—

" Screamed loud, and frighten'd me away ;
 Quite vex'd was I to go ;
 For a sweet creature sleeping lay
 With skin as white as snow.

" Her half-clos'd eyes seem'd mild and bright,
 Like velvet seem'd each paw ;
 And such fine whiskers, long and white,
 I think I never saw.

" But for the noise that monster made
 Just at the break of day
 I should have wak'd her, and have had
 A charming game of play."

The mother cried, " May this escape,
 My child, a warning be,
 To judge not by the face or shape
 Of any thing you see.

" The monster whom so much you dread
 Has but his duty done,
 To call the master from his bed
 And hail the rising sun.

" This useful bird with cheerful crow
 (The frugal farmer's aid)
 Summons the sluggard to the plough,
 And wakes the lazy maid.

“ But that demure deceitful thing,
Half-sleeping as she lay,
Was waiting on my child to spring
And seize it for her prey.

“ Till more experience makes you wise
Scorn not a parent’s care,
Nor trust your ears or roving eyes
To scenes that may ensnare.

“ Should danger tempt or art entice
To be secure from harm,
Fly to a mother’s kind advice,
A father’s shielding arm.”

SELECTIONS FROM DIFFERENT AUTHORS.

OF what avail is it for a man to have great knowledge in many things, when he knoweth not *himself*? It is not of so much consequence to take heed how the soul is *informed*, as how it is *disciplined*: the light of knowledge doeth well; but the due ordering of the affections doeth better. *Bishop Hall.*

How many have begun and proceeded well, who have yet shamed themselves in the last stage! If God uphold us not, we cannot stand;—if God uphold us, we cannot fall. When we are at the strongest, it is best to be weak in *ourselves*; and, when at our weakest, strong in *Him*, in whom we can do all things. *The same.*

If the wisest of men have sometimes greatly erred, who dare be off their guard? Those who in their youth have had, through the grace of God, sentiments of piety and virtue, ought to preserve them with great care, lest they lose them, and God entirely forsake them. *Ostervald.*

It is a sore aggravation of sin, when it is committed after great mercies and deliverances vouch-

safed to us, because it is a sign of great ingratitude. God is greatly displeased when we are unthankful to the instruments of our deliverance; but much more so when we are ungrateful to Him, the Author of it.

Archbishop Tillotson.

Take heed that you set not your heart on riches as your principal source of happiness, for they are so far from being really such, that, on the contrary, the true enjoyment and comfort of life does not at all depend on a man's having many and great possessions.

Dr. S. Clark.

When what man can do to the body in this world is compared with what God can do to the soul in the other, there is no comparison between the terror of one and the other.

Archbishop Tillotson.

The meanest and most inconsiderable of creatures is under the Divine protection, let us hence observe that every act of cruelty towards any of them must be highly displeasing to the Almighty, who formed both us and them.

Bishop Mann.

The actual, constant consideration of God's presence would be the readiest way in the world to make sin cease from among men, and to make men approach to the blessed state of the saints in heaven, who cannot sin, for they always walk in the presence, and behold the face of God.

Bishop Taylor.

How should all men, and especially men of light and knowledge, take warning by the sins of others, lest they also fall, when they think they stand!

Bishop Wilson.

EXTRACTS FROM THE PUBLIC NEWSPAPERS, &c.

VACCINATION. The Report of the National Vaccine Establishment, just published, states that during the last year, small-pox has prevailed epidemically, with great severity, in many parts of the country; and that not less than twenty-eight cases have been reported of the disease having recurred to people who had had it before. The Report goes on to say: "We cannot be surprised, therefore, if it shall have been found that many who have been vaccinated have also contracted the small-pox after it. We have the satisfaction, however, of being assured, on the most unquestionable authority, that vaccination has protected some individuals under the most dangerous exposure to the contagion; and that those who have been so unfortunate as to take the small-pox after it, have generally passed through a mild and safe disease."—*London Paper.*

VACCINATION. A statement has been published in Bohemia of the number of men who have died of the small-pox within the last twenty-years, which affords a new proof of the advantages of vaccination. From 1809 to 1828 the number of deaths from this disorder has greatly diminished, notwithstanding a large increase of population. In 1809, the number of births was 134,651, and of deaths from the small-pox 13,291; in 1828, the number of births was 144,095, and that of the deaths was only 520. At the end of the last century, in 1799 and 1800, 17,000 children died of the small-pox. The number of births was then 125,750 upon the average; and that of the deaths was not less than 135 out of 1,000: it is now hardly four. These satisfactory results afford reasonable ground for the hope that the small-pox will in a few years be completely harmless in its effects.—*Literary Gazette.*

The Geneva journal of the 15th inst. states that the small-pox is making great ravages in the canton of Fribourg, and especially in the village of Dirlaret, where seventy-one persons are affected by it. Persons that have been vaccinated are generally preserved from this dreadful disease, or suffer but slightly.

We are informed that Kirby, one of the sanguinary gang concerned in the atrocious murder of Daniel Mara, on the lands of Rathcannon, county Tipperary, in October 1827, and who, since that dreadful event, has been an outcast and outlaw, met his death lately, near Cappawhite, in a remarkable way. The murderer was in the act of scaling a hedge, when a loaded pistol, which he always carried for his protection, exploded in his pocket, and the charge entered his body.—*Limerick Chronicle.*

TO KEEP CABBAGES FRESH.—When the cabbages are cut, leave about two inches of the stalk, the pith of which is to be hollowed out, taking care not to cut or bruise the rind; tie the cabbages up by the stalks, and then fill the hollow with water. By repeating this daily, they may be kept for several months.

The workmen in the employ of Messrs. J. and F. Sutton, the ship-chandlers, Bankside, were boiling a quantity of pitch, when the kettle or vessel in which it was, accidentally fell over, and in an instant the whole of the warehouse was in flames; the men fled in all directions, and the alarm soon spread; the flames raging with the most fearful rapidity, threatening destruction to the adjoining premises. With an alacrity that reflects great credit, the engine belonging to the brewery of Messrs. Barclay, Perkins, and Co. was on the spot, and was as speedily set to work by able-bodied men in the employ of the firm, but such a strong hold had the fire, that their exertions were scarcely of any avail, and the flames raged with alarming ascendancy, and ere the arrival of engines belonging to the Fire-Offices, they had communicated to the roof of the dwelling-house belonging to Mr. Friend, the timber-merchant, and nothing but the total destruction of that, and the immense stock of timber in the yard was expected. However, by a powerful supply of water, aided by the experience and activity of the firemen, the flames were prevented from extending their ravages farther than the roof of Mr. Friend's house, which was entirely destroyed. By half-past three, the whole of Messrs. Sutton's premises were entirely burnt to the ground, and the chief part of the stock in trade. A strong body of the new police, under the direction of Mr. Murray, the superintendent, were in attendance, and were of the most essential service.—*London Paper.*

A shocking instance of the fatal effects of indulging in ardent spirits has just been mentioned to us as having occurred at Portsdown. Three persons, two men and a boy, drank to such beastly excess, that they became insensible, and *soon after expired*.—*Newry Telegraph.*

A man was discovered lying on his back in a turnip-field, close to Manningtree, frozen to death. He was recognised as a person named Seager, a carpenter, at Lawford; and it appears that, about nine o'clock the previous evening, he left the Cock inn, Manningtree, where he had been drinking, in a state of intoxication, for the purpose of proceeding homeward; and it is supposed that he missed his path, and, being overpowered from the effects of the liquor he had taken, fell, and was unable to get up again, and in that state had gone to sleep. His hat and a basket he had with him were found at a short distance from him. He was a person greatly addicted to drinking.—*Country Paper.*

NOTICES TO CORRESPONDENTS.

WE have received the communications of *M. W.*; a *Cottager's Friend*; *Kirdfordiensis*; *Obscurus*; *M. B. H.*; *G. P.*; *T. M.*; *S. V.*; and *Veritas*.

We have not received the *Verses* to which *T. M.* alludes:—we cannot, of course, tell whether they will suit our purpose until we have seen them.

THE
Cottager's Monthly Visitor.

JULY, 1830.

THE POOR MAN'S EXPOSITOR.

No. II.

Matt. iii. 4. "John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey."

The Baptist appeared in the plainest attire, and subsisted on such food as the desert supplied. "He was a man," says Bishop Horne, "whose person, habit, and manner of life were themselves a sermon, and the best illustration of the doctrine he was about to preach."

Matt. iii. 9. "Think not to say within yourselves, we have Abraham to our father," *i. e.* do not depend merely upon your outward privileges as descendants of Abraham; "for I say unto you that God is able of these stones to raise up children to Abraham;" "is able to make the most hardened and ignorant of these heathens, whom you so utterly despise, converts to true religion, and heirs of the promises."
—*Bishop Porteus.*

Matt. iii. 11. "He shall baptize you with the Holy Ghost and with fire." This prophecy of the Baptist was fulfilled when the Holy Ghost descended upon the Apostles in the appearance of fire on the day of Pentecost. This descent of the Holy Spirit,

the Comforter, is commemorated by the Church on Whitsunday. As the Apostles were thus taught by the light of the Holy Spirit, so should *we* earnestly pray for the same blessed influence, "which is so necessary to enable us to run the ways of his commandments, and which God is ready to grant to our hearty and fervent prayers."—*Nelson*.

Matt. iv. 2. "He fasted forty days and forty nights." This period of abstinence and trial in our Saviour's life, called his Temptation, is recognized by Christians in the season of Lent; in the hope that we, "worthily lamenting our sins and acknowledging our wretchedness," may be enabled, by his grace, to withstand the temptations of the world, the flesh, and the devil."

Matt. iv. 24. "And they brought unto him those which were possessed with devils." At the time of our Saviour's ministry a calamity afflicted the human race which has since entirely disappeared in the world; this was the possession of their bodies by evil spirits or devils. At the present day we cannot form any just conception of the nature of this calamity, and hence some persons have been led to doubt its existence, thinking that the demoniacs, described in Scripture, were persons suffering merely under some violent and terrifying disease; but there can be no doubt that these demoniacs were really possessed with evil spirits; and it appears from Josephus and other historians, that at the time of our Saviour, it was no uncommon occurrence. Dr. Jortin says, "it is obvious and easy to find a reason why, in the days of Christ and his Apostles, evil spirits had more influence and power over the bodies of men than before or since. When God sent his Son into the world, it was to destroy the empire of sin and Satan. Evil spirits therefore were permitted to range at large, that the glory of the Son of God might be made manifest, in expelling them, in rebuking them, in putting them to open shame, and

compelling them to proclaim the dignity of Christ, and to be a sort of unwilling preachers and witnesses of the Gospel."

Matt. v. 5. "Blessed are the meek, for they shall inherit the earth." It does not mean that the meek shall enjoy the wealth or grandeur or the good things of this world; these more generally fall to the lot of the worldly-minded and the ambitious; but by inheriting the earth is here meant those things which are the greatest *blessings* upon earth, viz. tranquillity, cheerfulness, peace and comfort of mind.

Matt. v. 13. "Ye are the salt of the earth." Salt is used as a preservative against putrefaction and decay, more particularly in Eastern climates; and the blessed doctrines which the Apostles had to teach, were to be preservatives against the wickedness and corruption of the world; thus were they "the salt of the earth;" but "if they lost their savour," that is, if they were not diligent and zealous in pressing the glad tidings of salvation on mankind, "they were good for nothing but to be cast out and to be trodden under foot of men."

KIRDFORDIENSIS.

(To be continued.)

QUESTIONS ON THE NEW TESTAMENT.

(MATT. CHAP. V. continued from page 207.)

Question. WHAT is the promise to the pure of heart?

Answer. That they shall see God.

Q. What does Solomon recommend, concerning the heart?

A. Prov. iv. 23.

Q. What reason does he assign for the necessity of diligence in keeping the heart?

A. "For out of it are the issues of life."

Q. In what words does our Saviour teach the same doctrine?

A. "Of the abundance of the heart the mouth speaketh."

Q. What blessing does David promise to the pure in heart?

A. Psalm xxiv. 3, 4.

Q. What principle of action will secure purity of heart?

A. A firm persuasion that the eye of God is constantly upon us.

Q. How may we best encourage and strengthen this purity of heart?

A. By cultivating the love of God.

Q. How are we to obtain this?

A. By praying to God "to graft in our hearts the love of His name."

Q. Whom did our Saviour specially commend for singleness of heart?

A. Nathaniel.

Q. What is the Seventh Beatitude?

A. Blessed are the peace makers.

Q. What is the blessing promised to the peace makers?

A. They shall be called the children of God.

Q. What is meant by being *called* a child of God?

A. Being his child by adoption and grace.

Q. What is it to be a child of God?

A. To be the object of his favour and promises through Jesus Christ.

Q. What does St. Peter recommend concerning peace?

A. 1 Pet. iii. 11.

Q. What conduct does St. Peter advise, as likely to promote peace?

A. Love, meekness and sincerity.

Q. What sinful passions are enemies to peace in our hearts?

A. Pride, envy, and self-indulgence.

Q. What does St. Paul teach the Hebrews, concerning peace?

A. Heb. xii. 14.

Q. With what limitations does he desire the Romans to live peaceably?

A. "If it be possible,—as much as lieth in you."

Q. What do we hence learn to expect in our intercourse with the world?

A. That it is impossible but that offences will sometimes come?

Q. From what principle does true Christian peace proceed?

A. From the love of Christ, who died for all.

Q. What is that peace of God which his children enjoy?

A. Content, arising from a firm trust in his Providence and a hope of forgiveness through the merits of Jesus Christ.

Q. In what part of our liturgy do we pray for that peace which the world cannot give?

A. In the Second Collect at Evening Prayer.

Q. Where do we ask for that peace which Christ promised to leave with his followers?

A. In the Litany; "Grant us Thy peace."

Q. Upon what is the peace of Christ founded?

A. On his mediation with the Father.

Q. What eminent example of yielding for peace sake is recorded in the Old Testament?

A. That of Abraham, Gen. xiii. 8, 9.

Q. What is the Eighth Beatitude?

A. Blessed are they which are persecuted for righteousness sake.

Q. What is here meant by righteousness?

A. The religion of Christ.

Q. How may we deceive ourselves as to the blessings promised to persecutions?

A. By expecting it as a reward for that persecution which is not excited by our love to Christ, but is caused by our own follies and imprudence.

Q. To what persecutions were the early Christians liable?

A. Heb. xi. 36, 37.

Q. In what way are we now most likely to suffer persecution?

A. In being ridiculed by the world for the sake of our religion?

Q. What is the blessing promised to those who are persecuted for righteousness sake?

A. Theirs is the kingdom of heaven.

Q. What are we to understand here by the kingdom of heaven?

A. Eternal life.

Q. Who was the first Christian persecuted unto death?

A. St. Stephen.

Q. What are those persons called who sacrificed their lives for the sake of Christ?

A. Martyrs.

Q. What supported St. Stephen under his sufferings?

A. The visible appearance of our Saviour at the right hand of God?

Q. Who is recorded in the New Testament as the most violent persecutor of the Christians?

A. Saul, afterwards called Paul.

Q. What did he afterwards become?

A. One of the most zealous Apostles of Christ.

M. B. A.

FILL UP THE GLASS!

A SONG.

MR. EDITOR,

THE following lines, extracted from a country newspaper, may not have met your eye. I send them, therefore, hoping, that, if you think them suitable to the character of the work, they may find a place in the Cottager's Monthly Visitor.

FILL UP THE GLASS!

A lay for drunkards, (published by an American Temperance Society.)

Fill up the cup, the bowl, the glass,
With wine and spirits high,
And we will drink, while round they pass,
To—Vice and Misery!

Push quickly round the draught again,
And drain the goblet low,
And drink, in Folly's loudest strain,
To—Reason's overthrow!

Push round, push round, in quickest time,
The lowest drop be spent;
In one loud round—to Guilt and Crime!
And Crime's just punishment!

Fill, fill again,—fill to the brim,
To—Loss of honest fame;
Quaff, deeper quaff, while now we drink—
“ Our wives' and children's shame!”

Push round and round, with loudest cheers
Of mirth and revelry;
We drink to—Woman's sigh and tears,
And children's poverty.

Once more, while power shall yet remain,
E'en with its latest breath,
Drink—To ourselves, Disease and Pain,
And Infamy and Death!

OBSCURUS.

We are very glad to see the exertions that are making by the Temperance Societies, and by persons in authority, and by private individuals, to check the progress of the ruinous vice of excessive drinking: the above song does indeed describe the misery which the drunkard seems desirous of producing and encouraging.

PRAYER OF A GODFATHER AND GOD-MOTHER.

HOLY and blessed Father, who in infinite compassion hast given up thy Son Jesus Christ to die for sinners, we bless thee that out of our lost and ruined race thou hast ever had, and thou hast now, a church on earth to shew forth thy praises; we bless thee that thou hast called us to the knowledge and faith of thee. May thy kingdom come, and thousands press into it. Prosper all the means of grace thou hast graciously provided, for the increase and edification of thy Church. Accept us now, while, encouraged by thy gracious promises to infants, we entreat thee graciously to receive this infant, for whom we desire to stand pledged to thy Church to bring up, through grace, for thee.—We are not able, O Lord, to keep ourselves; do thou keep us by thy power, through faith; and give us grace in the faith and fear of thee to assist the parents in bringing up this child in the nurture and admonition of the Lord. Make us faithful to thee, to the Church, to the parents, and to the child. Endue us with wisdom; fill us with grace; pour out upon us the Spirit of grace and supplication; increase our faith; and let neither the fear nor the favour of man prevent us from faithfully and diligently doing the duty which we have voluntarily and cheerfully undertaken; for we seek thy glory, the prosperity and purity of thy Church, the comfort of the parents, and the benefit

of the child. We plead thy gracious promises for all we need ; and beseech thee to accept us, and this charitable work of ours, for Jesus Christ's sake, our Lord and Saviour. *Amen.*

PRAYER FOR A YOUNG CHILD.

O MERCIFUL GOD! I bless thee for good and kind parents. I thank thee that I was given up to thee in baptism to be thine. O make me thine indeed ! Let the blood of Jesus Christ cleanse me from all sin ; and give me thy Holy Spirit. Keep my heart ; it is sinful. Guide my footsteps ; lead me into all truth. Make me humble, teachable, diligent. Bless all the instructions of my dear parents, and my god-fathers and godmother. Never leave me to myself, that I may never leave Thee ; but ever remain among the number of thy faithful and elect children. Hear me, O my God, for Christ's sake. *Amen.*

EVIL OF TIGHT DRESSES.

Few people are aware of the injury done to their health by wearing tight dresses. It is said that diseases of the lungs are more common in England than in any other country. If there be, in the air of this climate, something tending to produce consumption, it becomes us to be particularly careful that we do not add to this tendency by such a mode of dress as shall obstruct the action of the lungs. How many young females have their constitutions injured by the tightness of their dress ; their bodies are often made crooked by it, besides the injury done to their lungs ; young children are often bandaged and strapped from the very hour of their birth, when they ought to have the free play of all their

limbs, and of every part of their bodies; this bad practice, however, is far less common than it was a few years ago. At all ages, it is a most foolish sacrifice to fashion, to adopt any practice which tends to injure the health. The following statement, taken out of a newspaper, contains some learned words, but our readers will understand the drift of it easily enough:—

“ Dr. Herbst, of Gottingen, has lately been performing some curious experiments in relation to the quantity of air that is breathed. Now the commonest understanding will appreciate from them the value and comfort of full and unrestrained breathing. Dr. Herbst says, that a middle sized man, twenty years old, after a natural expiration, or emission of air, inspired or took in 80 cubic inches, when dressed, and 106 when his tight dress was loosened. After a full dilatation of the chest, he inhaled 126 cubic inches when dressed, and 186 when undressed. Another young man, aged twenty-one, after a natural expiration, took in 50 while dressed, and 96 when undressed. Had Dr. Herbst made his observations on some of the ladies, who carry the use of corsets to extremes, we apprehend that he would have obtained results of a nature really alarming.”

PAINT.

GAS tar mixed with yellow ochre makes an excellent green paint, well adapted for preserving coarse wood work and iron rails.

MOLASSES AS FOOD FOR CATTLE.

DURING a scarcity of fodder, and high price of oil-cake, it may be useful to some persons to be re-

minded that, as a substitute for the latter, molasses may be resorted to with great advantage, either with reference to economy, or to its highly nutritious and wholesome qualities. Molasses can be bought, wholesale, for twenty-seven shillings per hundred ; and it is well known that one pound, or one pound and a quarter, daily given to a full grown ox or horse, will very rapidly fatten him, at the same time imparting a firmness of flesh, and sleekness of skin, to be obtained by no other means. To avoid scouring, the feeder should begin with only a quarter of a pound a day, given in the drink, or mixed with the animal's usual food ; but the quantity may be quickly, though gradually, increased five-fold, as above stated, and the most beneficial effects will be invariably found to follow with horned cattle, whether for milking or for the butcher, and with horses of all descriptions.

FLAX.

THERE is no finer manure for pasture land than the gluten which is discharged from flax when laid out for ripening.

PEAR TREES.

THE grafting of pears on a quince-stock stunts their growth, forces them to produce bearing branches instead of barren ones, and hastens the ripening of the fruit. The French have long followed this practice, and the excellence of their pears may be, in a great degree, attributed to it.

WASHING SALADS AND VEGETABLES.

DIP them for three or four minutes in salt and water, and whatever insects are in them will come out.

They are then to be washed in fresh water in the usual way.

LABOURERS STANDING IN THE MARKET PLACES.

IN Rome, and other cities of Italy, we have often observed many labourers that wanted work, standing in the market places, whither people that want help usually go and bargain with them: which custom illustrates that parable of our Saviour recorded in the beginning of the 20th chapter of St. Matthew's Gospel, wherein the householder is said "to go out about the third hour, and to see others standing in the market," verse 3: and in verse 6th he is said "to find others about the eleventh hour, and to say to them, why stand ye here all the day idle," and verse 7th they answer, "because no man hath hired us."—*Ray's Travels.*

MANNER OF SHEEP IN THE EAST.

BETWEEN Klein Tarvis and Ponteba we saw a herd of goats following the goat-herd like so many dogs; in other places we have seen sheep in that manner following the shepherd, which no doubt was usual in Judæa, for our Saviour (*John x. 4.*) comparing himself to a shepherd, and his disciples and servants to sheep, saith, "And he goeth before his sheep, and they follow him, for they know his voice, but a stranger will they not follow, for they know not the voice of a stranger," which would have seemed strange to the hearers, had the shepherds been wont only to drive their sheep as we do.—*Ray's Travels.*

PSALM XII.

THIS Psalm relates to times, in which, from the abounding of iniquity and irreligion, the love of the many hath waxed cold : the consequence is, that error prospers and prevails, and the powers of this world endeavour to put out the truth by discouraging and persecuting its professors ; for whose consolation and support under such circumstances, the final triumph and everlasting rest of the true Church are foretold.

Q. Why does the divine Psalmist, or the Church in his person, in the first verse, call so earnestly upon God for help ?

A. Because he foresees a great decay of religion, both as to faith and practice ; the number of those who profess to serve God daily decreases, and the merciful and righteous are still more rare.

Q. What is the meaning of the second verse ?

A. In this the royal prophet describes a state of society in which the intercourse of men with each other, instead of being sincere and instructive, is unprofitable, hollow, and deceitful ; the tongue speaks smooth things, when the heart meditates evil and falsehood.

Q. Who are those who are described in the third and fourth verses, as condemned to destruction ?

A. Those whose aim is to oppress truth and right by an abuse of the gift of speech : those who, while they really are the servants of corruption, neither fearing God nor regarding men, pretend to be the only friends of liberty and justice, who claim the most licentious freedom, and, under the pretence of advocating the rights of man, are always endeavouring to prejudice those who will listen to them, against those who are put over them, and who really are seeking their good.

Q. What is it declared will be the end of these wicked men?

A. The Lord will cut them off, as he did Korah, Dathan and Abiram, when they rebelled against Moses and Aaron, by some signal judgment.

Q. What are we to learn from the fifth, sixth, seventh, and eighth verses?

A. That God, however he may permit wickedness, and wicked men, to prevail for a time, yet, when things appear to be hopeless, and his people are reduced to the greatest extremity, will suddenly and effectually interpose for their deliverance, and finally fulfil all his promises; for the silver that is most perfectly refined is not freer from all admixture of dross and alloy, than the word of God to his Church: nor will he ever fail those that seek him, and confide in his word of promise; so that he will, in spite of every obstacle, keep all his holy ones in safety, and deliver them from the infidel generation.

Q. What is the meaning of the ninth verse?

A. It admits of two interpretations. 1. That when vile and worthless persons are made princes and governors, the number of the wicked and unbelievers will increase on every side. Or, 2. That the wicked and unbelievers will be amazed, grieved, and indignant, when they behold the unexpected deliverance, foretold in the former part of this Psalm, of those whom they had oppressed and persecuted, and whom they account as most vile and abject*. In this sense this verse would be particularly fulfilled, when he, who was despised and rejected of men, was raised from the dead, and took possession of his heavenly kingdom and glory.

C. K.

* See Hammond on the Psalms, p. 68.

A SHORT HINT TO COTTAGERS.

AFTER this I went to Mrs. Martin's, and it gave me some pleasure to observe, that her cottage was quite clean and tidy; and I complimented her upon it, and said good-humouredly, that I should not now be surprised to find her husband some day at dinner with her. "Why, Sir," she answered, "my child is better, and I am better myself, as I dare say you perceive; and so I can bestir myself a little to make things comfortable. But as to my husband, Sir, I do not know what to think of it. It is no encouragement to *us* poor wives, Sir, to toil and slave to keep every thing neat and pleasant, if they will not come near us." "*That* is true," I said, "but I would do it, nevertheless, for many reasons; and then, if he should happen to come in, he might find himself so comfortable, and so happy, as to be tempted to try the experiment again; so that, in the end, when he observes that he is always welcomed with a cheerful countenance, and can sit down on a clean chair, with a clean cloth also before him, and have his bacon and potatoes nicely fried, he will get into the habit of prizing the calm, and cheap, and innocent delights of wife, children, and home, before the noisy, expensive, and too often guilty mirth of the tap-room. If he comes once, Mrs. Martin, be sure to press him to come again next day, and then the following day, and so on day after day. Habit is the great thing; and if you could bring him to *that*, it might be as difficult hereafter to separate him from his home, as it is now to tear him from the ale-house." "I wish I could bring it about, Sir," she replied mournfully, "but it is not so easy a matter. However, Sir, I think he has come home lately more than he used to do. At one time he never came at all; and, just as was to be expected, my

eldest boy followed his example, and fell into bad company, and, poor fellow! we were obliged to send him to sea to escape something worse."

SWAN RIVER SETTLEMENT.

VERY contradictory accounts have been given of the Swan River settlement; some extolling the climate as most delightful, and assuring those who are thinking of settling there, that they are in the way to speedy and certain riches,—others declaring that it is the vilest place upon earth, and that the settlers are in the sure way to ruin:—we may however conclude, that *neither* of these accounts are true. The following extract of a letter from Mr. Alfred Stone, of Tunbridge-wells, who left England in May last, has been published in the London newspapers, and, as it accords with neither of the above exaggerated accounts, is probably nearer the truth than either.

Freemantle, Western Australia, Nov. 1, 1829.

"The appearance of the settlement on first landing is most forbidding. The soil is entirely sand, which produces a great variety of plants and herbs, very curious to the eye of the naturalist, but of little use to the agriculturist. This poor land extends inland to the distance of twelve or fifteen miles, and then the country assumes a totally different appearance, and extends into a fine undulating plain, capable of being turned to the greatest advantage, with a rich alluvial mould and plenty of red loam. The grass grows every where in great abundance, standing, at places, nearly two feet high, and even the first crop will make very tolerable hay; but when properly cultivated, there is little doubt that the crops will be very abundant.

"The climate is delightfully mild and serene, so that you may live entirely out of doors, without

danger of colds or rheumatism. I have slept several nights upon the grass, with nothing over me but my ordinary clothes and the blue canopy of heaven. The thermometer has averaged from 65 to 70 degrees in the shade, since our arrival, but as the season advances we shall have the weather considerably warmer.

“ Last week I joined the governor in an exploring party up the Canning River, and we met with some very good land. We walked for three days right across the country, exposed to a broiling sun, over hill and dale, and once or twice we found ourselves knee-deep in swamps of mud and water. I was half melted with the heat. The governor and all the party slept in the open air every night, wrapt in cloaks, quite in the gypsy fashion, without any inconvenience from the weather. We found plenty of birds in every direction, and killed nearly enough for our subsistence.

“ There is a great variety of parrots, cockatoos, &c. and a numerous assortment of small birds, some of which sing delightfully; the note of one is somewhat similar to that of the nightingale, and another to that of the thrush. There is also an abundance of golden-winged pigeons, beautiful birds, and very dainty eating. It requires some little skill to navigate a boat up the river; one boat full of goods was swamped the other day, and some men nearly drowned. I have, however, been fortunate hitherto in piloting amongst the breakers. On one occasion I brought the boat loaded with goods over the bar of the river, into Melville water, although the harbour-master said it could not be done without a pilot. The breakers and shoaly rocks were, indeed, most tremendous, and we had some hair-breadth escapes.

“ I have brought several plants from Rio, which are in the ground and thriving very fast, such as bananas, orange, citron, lemon, lime, guava, and many other delicious fruits; and a large quantity of

useful seeds, some of which are already three inches above the ground.

“Cabbages and radishes grow famously in the sand near our tents. There is a great deal of sow-thistle growing wild, which the men eat by way of greens.

“I find that all those persons who have brought stock from England have committed a great mistake, as it can be bought here much cheaper than in England; and the serious expense of freightage, and the anxiety and chance of the voyage are to be considered. Excellent sheep are to be bought at the Cape from 5*s.* to 15*s.* each; capital cows and bullocks from 3*l.* to 8*l.* each; and very good horses from 15*l.* down to 5*l.* Fresh beef here is 1*s.* per lb. I find, however, that my salt provisions are so good, that I shall not think of buying any fresh; and as to fish and fowl, my gun and net will produce abundance at any moment.

“All the great officers of state live in huts of as rude a structure as you can well imagine; merely branches of trees stuck into the ground and covered with canvas. The governor, however, has a wooden house nearly built, of which he will soon take possession, with his lady, who is a very affable and pleasant woman, and makes herself quite at home. The climate, as I before remarked, is delightful, just according to my fancy. I was never in better health in my life; I work hard (as all must do who come here,) and I find it agrees with me very well. I am up at five in the morning, breakfast at eight, dine at one, and drink tea at five. We shall not be able to manage without a store of salt provisions for the first two or three years.

“Near my tent is a spring of saline water, something similar to that of Cheltenham, and the ground is covered with a curious kind of plant, which I have frequently seen in English hot-houses; my men eat it by way of vegetable, and like it very much; they

tell me it is a very fine anti-scorbutic. We have had some squally showers since we have been ashore ; several tents near the landing-place were blown down. You would laugh to see the holes which some of the people live in, and the farcical specimens of cookery which present themselves.

"Melville water is covered with black swans, which go in flights of nearly a hundred together. Ducks are also very plentiful ; a man shot six at once yesterday in the Canning River."

To the Editor of the Cottager's Monthly Visitor.

SIR,

THINKING the following lines very beautiful, and perhaps adapted to the plan of your excellent publication, I have ventured to transcribe them for your inspection.

I am, Sir,

Your much obliged and constant reader,

G. P.

HYMN ON HEAVENLY BLESSEDNESS.

Palms of glory, raiment bright,
Crowns that never fade away,
Gird and deck the saint's in light—
Priests, and kings, and conquerors they.

Yet the conquerors bring their palms
To the Lamb amidst the throne ;
And proclaim in joyful psalms,
Victory through His Cross alone !

Kings their crowns, for harps, resign,
Crying, as they strike the chords,
" Take the kingdom—it is thine ;
" King of Kings, and Lord of lords !"

Round the altar priests confess,
If their robes are white as snow,
'Twas the Saviour's righteousness,
And His blood that made them so.

Who were *these* ? —on earth they dwelt,
 Sinners once, of Adam's race ;
 Guilt, and fear, and suffering felt,
 But were saved from all, by grace.

They were mortal, too, like us ;
 Ah ! when we like them shall die,
 May our souls, translated thus,
 Triumph, reign, and shine on high.

JAMES MONTGOMERY.

PRIZE-FIGHTING.

WE have always declared our utter abhorrence of the vile practice of prize-fighting, and could never help being surprised that a single word should be said in its defence. The following extract from a London newspaper will shew that another death has been caused by one of these brutal fights:—

Death of M'Kay, the Scotch Champion.—It is with pain we have to announce the death of the unfortunate M'Kay, who, after his defeat by Simon Byrne, was conveyed, in a state of insensibility, to the Watt's Arms, Hanslope. Here he was attended by Mr. James Heygate, a surgeon of eminence, who was unremitting in his attention ; but, in defiance of medical skill, he breathed his last on Thursday night, at half-past nine o'clock. His case was considered hopeless for some hours before he died.—*Morning Chronicle.*

Another paper gives us the following horrible account:—

M'Kay's skull was actually laid open, so as to make the brain protrude through it ; and whilst in this condition he was bled by a surgeon present, when lying on the damp grass, after the fight was over, though he had lost an immense quantity of

blood during the battle. The knowledge of his death spread consternation among his seconds and friends.—*Morning Herald*.

In a country paper we read of another death by fighting at a fair. When will an end be put to these vile *fairs*, which seem to be kept up for the sole purpose of encouraging wickedness, and consequently of producing misery?

Another Death by fighting.—An inquisition was taken at the Leather Bottle, Leverstock-green, the 2d of June, on the body of John King, who came by his death in a pitched battle. It appears that a fair is held on Whitsun Monday, at which a race for a whip was to be run. A tailor of the name of Kitchener ran for it, and came in first. A quarrel followed. A person of the name of William Griffith sided against Kitchener, upon which John King struck him. The deceased repeated his blows several times, till at last Griffith went out with him to fight. They fought for an hour and ten minutes, the by-standers encouraging them. During the first of the battle, King had the best of it; towards the end they were more equal. In the last round, Griffith struck King under the ear; he fell backwards, became insensible, and died on Tuesday morning, about eight o'clock. The Jury returned a verdict of "Manslaughter against William Griffith," who is committed for trial at the next assizes.—*Bucks Gazette*.

REV. HERBERT SMITH.

THOSE who are anxious on the subject of the better observance of the sabbath will feel disposed to acknowledge with thankfulness the earnest exertions, and severe labours of Mr. Smith in this cause. It is gratifying to see the encouragement which he has

met with from the coach proprietors themselves. Among them a great deal of good feeling has been shewn: but we are sorry to find that their conduct has been subjected to some very severe reflections, in consequence of a sentence which was added to an agreement into which the coach proprietors of the London, Southampton, and Portsmouth coaches had entered. These proprietors signed a declaration, in which they expressed their readiness to discontinue the running of their coaches, from an early period to be agreed on between themselves.—Then the following clause was added,—“with the understanding, that, if an opposition coach shall be established on either of these roads to run on Sunday, we shall be at liberty to run our coaches on that day.” Now the inference drawn from this passage is, that these proprietors do not consent to give up their Sunday coaches for conscience sake, as they intend to run them again if any other coach is started which will run on the Sunday. Now we believe the real fact to be, that it is more to the interest of the coach proprietors to have the Sunday for a day of rest;—and so, in truth, it is generally a man's best interest to do what is right:—still, in the present instance, it is but justice to the coach proprietors to declare, that this last condition did not come from *them*: Mr. Smith has publicly declared that he himself suggested this clause, for the purpose of preventing any other Sunday coach from being set up;—and for the sake of the proprietors, he laments that it should be so much misunderstood. We are glad of an opportunity of publishing this statement of Mr. Smith's, in justice to those coach proprietors, who have acted towards Mr. Smith in a way which has been truly satisfactory to him; and we sincerely hope that he will meet with as much support from the public.

V.

NATURAL HISTORY.

THE PEPPER VINE.

COLONEL TRAVERS, who every day tells us of something curious, that he has seen in his travels, has been describing the cultivation of the pepper vine in the East Indies. In July, at the beginning of the rainy season, from eight to twelve shoots are planted round some tree chosen for their support. As they grow up, they must be tied to its stem, and in hot, or dry weather, they are watered. They begin to bear in six years: in ten they are in full perfection, and continue so for twenty years,—when they die. When the fruit is intended for *black* pepper, it is not allowed to ripen, but is collected while green. As soon as the berries become hard and firm, which happens between the middle of December and the middle of January, they are pinched off by the fingers, placed on a mat, and rubbed by the hands or feet till the seeds, (several of which are contained in each berry) are separated. These seeds are then spread on mats; and at night they are collected in earthen jars, to preserve them from the dew. Two or three days' exposure to the sun effectually dries them, when they are put up in bags, containing from sixty to a hundred and twenty pounds, and are then considered fit for sale.

When the berries are intended to produce *white* pepper, they are allowed to become perfectly ripe, in which state they are red. They are then well rubbed in a basket, and, when the pulp is washed off, the seeds are white, and are immediately dried for sale. The vines, however, in this case, are apt to die, and in the province of Malabar but little white pepper is now made.

(From Bertha's visit to her uncle in England.)

ON THE PRESENT NEGLECT OF THE
LORD'S DAY.

THE degree of regard which is paid to the Sabbath-day is a tolerably just sign of the state of the religion of a country. Every christian-minded person will, therefore, look with great concern on any appearance of increasing inattention to the duties of the Sabbath. We do not ourselves feel disposed to think that a regard for religion is falling off in this country; for there are, in truth, many signs of a great anxiety on the subject. Many persons in the higher ranks of life are themselves very regular in their attendance on public worship, and are careful that their servants and dependants shall also have the benefit of joining on that day in the worship of God; and, knowing that the mere attendance at church is not all that is required, they are desirous of passing the whole of the Sabbath in such a manner as befits the sacredness of the day, and apply it to the purposes for which it was appointed. The same Christian principle which leads them publicly to worship God on the *Sabbath-day*, leads them also to desire to serve him *every day*.—Among the poor, too, there are numbers who “call the Sabbath a delight,” and who rejoice to meet together “in the courts of the Lord’s house.” And those who thus act have God’s blessing with them; and their *daily conduct* will be influenced by the same divine Spirit which influenced their *Sunday devotions*.

But still there is a multitude who “care for none of these things,”—and who live in a sort of open defiance of the laws of God. It is grievous to see the melancholy proof of this which every Sabbath shews us,—the numbers who never consider the Sabbath as a day of devotion,—and who follow, on that sacred day, the full career of their own inclinations, whatever sin may be the consequence. Many persons,

too, who are not *entirely* forgetful of all religious obligation, do not meditate upon the importance of these subjects with that attention which they ought to do, and are therefore frequently found to join in the same pursuits with those who are wholly negligent about divine things.

No one can neglect religious considerations himself without being the means of leading others astray. It is melancholy to think of the number of persons who are kept from ever attending a place of worship, by the sad habit of *Sunday travelling*. The following statement is taken from the Bishop of London's most important letter on the present neglect of the Lord's day:—

“For several years,” says his Lordship, “I had the charge of a parish, in which there was a large town (situated close to the church) where persons travelling to Newmarket usually stop for their last change of horses. The line of towns and villages between London and that place is kept in a state of continued noise and bustle during the whole of the Sundays which precede the Newmarket meetings. As the Easter meeting is the most numerously attended, so it is Easter-day, the anniversary of our blessed Saviour's resurrection, which is most outrageously and scandalously profaned. It has been customary for booths to be erected, and refreshments to be sold on the road, at the different stages, on that day, for the accommodation of the country people, who come in great numbers from the surrounding parishes, “to see the gentry go down to Newmarket.” This indecent practice I succeeded in doing away with in my own parish: but I could not prevent the concourse of people, nor the disturbance and confusion which it occasioned amongst my own flock, upon a day which ought to be regarded as peculiarly a day of holy joyfulness and devout recollection. More than forty pair of horses have sometimes been changed there on Easter-day, a great

proportion of which while I was celebrating Divine Service. Not only all the servants and dependants of the inn, but a great number of young men of the parish, were taken away from their Sabbath duties, to assist in this flagrant violation of them by others."

V.

A PRAYER ON THE THOUGHTS OF DEATH.

God of my life and hope ! in that dread hour
 When I have need of more than mortal pow'r,
 What time the trembling flesh must be no more,
 And the soul shudd'ring views an unknown shore,
 God of my life and hope ! hear thou my cry,
 Father of mercies ! in that hour be nigh.
 Soothe thou thy wretched suppliant's pains and tears,
 Guide thro' this vale of darkness and of fears
 To that bright world of never-fading bliss
 Which to procure for man—once died his God in this.

BISHOP WILSON.

THIS excellent Bishop was particularly desirous that the important duty of family worship should be observed in every house in his diocese. He was frequent and earnest in his charges to the clergy to make this a peculiar object of their attention, and to employ all means, public and private, to accomplish so desirable an end. He frequently recommended the practice in his conversation, and pointed out the numerous benefits which attend it. The first question which he was accustomed to put to his friends, when they entered on housekeeping, was, "Have you set up an altar in your house?"

The following passage is extracted from one of the Bishop's charges, "When I have recommended family prayers, I have often met with this objection, that few can read ; and what can be expected from such families ? Why, I will tell you :—there is scarce

one person of years in the whole diocese, who cannot say the Lord's Prayer, &c. Now, if but this were done in every family, before servants and children, it might plant the fear of God in their hearts; they would be afraid of doing many things which now they commit without any concern."

There are now, however, few families in which there is not some person who can read. But if there should be such family,—the Bishop's suggestion of only kneeling down and offering up the Lord's Prayer is far better than an entire neglect of all sense of dependence on that Great Being who is the giver of every blessing of our lives, and to whose protecting care we are indebted for every moment of our existence.

V.

METHOD OF INCREASING THE MILK OF COWS.

THE following is an extract from a letter addressed to the editor of the *Newark Times*.

We run greatly upon malting in this county (Nottinghamshire), so that there is scarcely a farm but what has a few floors that might be applied to that purpose. It was many years before I knew in what manner to make a profitable use of my *malt-dust*—that is, the dust, tails, &c., which fall off in the screening. I used very frequently to mix it with the kiln-dust, and lay it on my land; but I found it a very hot manure, though, in some cases, of very great service. It was many years before I thought of giving my malt-dust to my cows; but, when I did, I found it answer to admiration; it made them give much more milk, the milk was of a better quality, had no bad taste, and made excellent butter. My way is to give each cow half a peck in the morning when she gives her first milk, and as much when she is milked in the afternoon; for this purpose, I

every year, at a cheap rate, purchase a considerable quantity. My cows look sleeker, and are in better order than ever they were before they were thus managed; and, when they fall off their milk, they fatten kindlier than cows in general do. I do not pretend to have discovered this matter; on the contrary, it was communicated to me by a relation who lives in Hertfordshire, who had practised it with success for some years. Whoever tries it will find encouragement enough to continue the use, as there is scarcely any thing I know which will better answer the purpose of making cows give a large quantity of good milk.

EXTRACTS FROM "LESSONS ON OBJECTS."

THE following short descriptions are taken from a little work, with the above title, used in a school at Cheam, Surrey, conducted upon Pestalozzi's system. When a child has read the description, or heard it read, questions should be put by the parent or teacher, to see whether it is properly understood; a child will thus gain habits of attending to what it reads or hears, and will thus make a very rapid progress in knowledge:—

GLUE.

"Glue is a viscid *, tenacious †, substance, used as a cement. The best is obtained from the skins of animals; generally the shavings, parings, and strips, which have been rejected by the currier. An inferior kind is procured from the hoofs, sinews, &c. of animals. It is prepared by steeping the skin for two or three days in water, then boiling it till it becomes a thick jelly; whilst hot it is strained through

* Gummy.

† Capable of sticking things together.

osier baskets; the pure glue passes through, and leaves the impurities in the baskets. It is then melted a second time, poured into square frames or moulds, and placed in the air gradually to cool and harden. Glue is used by carpenters, joiners, hat-
ters, bookbinders, &c,

A glue prepared from fish, particularly the whale, is called isinglass, and is used for culinary * purposes, and for refining wine."

COFFEE.

"Coffee is the seed of a plant, growing principally in Arabia, and the West Indies; the flower resembles jasmine, and the leaves are evergreen; the fruit when ripe is like a cherry; it contains two cells, and each cell has a single seed, which is of a hemispherical † shape. When ripe, it is either gathered by the hand or shaken from the trees, and placed on mats for the sun to dry the pulpy substance which surrounds the seeds. The skin is broken by heavy rollers, and afterwards removed by winnowing. In order to prepare the coffee for use, it must be roasted till it becomes of a dark brown colour, and has a fine scent; after which it is ground."

TEA.

"Tea, as we drink it, is an infusion of the leaves of a plant growing in China and Japan. It bears a flower resembling the wild rose; the leaves are narrow-pointed and serrated ‡. There is great art exercised in gathering and drying the leaves, which are afterwards subjected to the vapours of boiling water, to moisten them. In this state they are laid upon plates of metal, which, being exposed to great heat, cause the leaves to curl up in the manner they appear when brought to our market. Green tea is

* Kitchen.

† Like half a globe, or a ball cut through the middle.

‡ Having the edges jagged, like a saw.

the produce of the same plant as black ; the difference of its quality arises from the leaves being gathered in a different stage of their growth, and dried upon plates of copper. Green tea, from the manner of preparing it, is considered to be more unwholesome than black. Some persons cannot sleep after using it."

It is very easy to make questions upon what has been read, after the following manner :—

What is glue ?

What is the best glue made of ?

What is an inferior sort made of ?

What is the method of making it ?

For what purposes is it used ?

What is isinglass ?

What is the meaning of the word " viscid " ?

What is the meaning of the word " tenacious " ?

&c. &c. &c.

A multitude of questions may be made in this way, from every lesson that a child reads. Indeed, such an examination ought to take place after every lesson in reading.

If questions are put after a child has read a small portion of Scripture, there will be more knowledge gained in this manner than in reading whole chapters without such enquiry. This gives a pious and judicious parent an opportunity of applying the Scripture to the best of purposes, and shewing the child the real use of such reading ;—not merely for the sake of gaining knowledge, but, by reading of the goodness and mercy of God, to be brought to love him, and to serve him. V.

BENEFIT CLUBS, AND STORE FOR THE WINTER.

WE rejoice much to hear, that many among our cottage friends are aware of the advantages offered to

them by Benefit Societies, conducted upon safe principles ; and that they are seeking to provide for themselves a means of relief when they shall be disabled from work by sickness or old age.

We are glad likewise to hear that, in several places, that excellent plan is adopted of encouraging the labouring poor to lay by a shilling a week or more, according to their power, during the summer, to be returned to them with interest in the winter. In some places, the money is to be laid out in clothing, or in coals, which will be afforded at a very cheap rate, in consequence of the increased fund which will be raised by the donations of those who can afford to contribute their money without expecting to receive any return. There is no better way than this of assisting the poor ; and what is thus given helps those industrious people who are trying to help themselves : this is encouraging industry and good management, and thus not only improving the present condition of the poor, but leading them to such good habits as will add to their comforts as long as they live.

V.



TEMPERANCE SOCIETIES.

WE have heard of Temperance Societies having been for some time past in operation in America. The following paragraph, taken from a newspaper, shews that one of these societies has lately been established in England.

“ Two public meetings of the Temperance Society of Bradford, in Yorkshire, were held on Monday last. The first meeting was held in the Exchange Buildings, at eleven o'clock in the forenoon, and was well attended by the most respectable inhabitants of the town and neighbourhood. Another meeting was held in the evening, in the Friends' Meeting-

house, which was crowded by the lower classes. They were addressed by Professor Edgar, from Belfast; Mr. Collins, of Glasgow; Mr. Rand, the president of the society; the Rev. Messrs. Bull, Godwin, Jackson, and Morgan; and Messrs. Forbes, Beaumont, and others. Many new members enrolled their names, and a handsome collection was made for the purpose of disseminating tracts on the subject of temperance. This is the first Temperance Society established in England; but we are glad to hear that others are about to be formed in different places. It will give us great pleasure to hear of such a society being set on foot in every town in the kingdom; for to the use of ardent spirits we must attribute much of the poverty that exists, the crimes that are perpetrated, the neglect of the Sabbath, the increase of insanity, the waste of time, and the loss of immortal souls."

We believe that the above remarks contain nothing but the truth. The greater part of the misery with which the world is filled, arises from man's own wickedness. Drunkenness does certainly lead to wretchedness in this world; and what drunkard can be in a state of preparation for the next?

It is a melancholy business to read the chapter which is to be found in most newspapers, under the head of "accidents and offences." Some of these statements are perfectly dreadful, laying before us such accounts as make us shudder at the very reading of them. And the greater part of the accidents are caused by drunkenness; and the greater part of the offences which bring men to ruin, and often to a dreadful and disgraceful death, are to be attributed to the same cause—a habit of drinking. Whilst we are making these remarks, we take up the newspaper of this day, "The Globe." June 18th, and in this single paper we read the following accounts:—

This morning, between four and five o'clock, a melancholy accident occurred in Horace-street,

Edgware-road, to a poor Irish labourer, of the name of Dennis Maguire, a Waterloo-man, who with some friends had, in commemoration of that glorious day, sat up regaling themselves. Afterwards finding himself ill, he got out of bed, and threw the window up to look out, when his head suddenly turning giddy he over-balanced himself, and was precipitated into the back-yard, where he lay till some workmen going to their work went to his assistance, when it was discovered that his thigh was fractured, and he was otherwise dreadfully inwardly injured.

Effects of Drinking ardent Spirits.—Some time ago a piper belonging to one of the recruiting parties in this town died very suddenly. He had been so long addicted to drinking ardent spirits, that he had ruined his stomach, lost his appetite in a great measure, and existed almost entirely on soup and whisky. He went out in his usual health to get his morning dram, and expired in about two hours afterwards. The body underwent a *post mortem* examination, when the heart, the lungs, and liver were found in a healthy state, but the stomach was burned to a deep purple, ulcerated, and partly decomposed.—*Caledonian Mercury*.

On Monday, a woman, in a state of intoxication, went into a shop at the head of Canongate, fell down an open hatchway, and had several of her ribs fractured. And on Tuesday, a tradesman living in the same street, and while in a similar state, fell out of his window, from a height of twenty feet, but was not dangerously hurt.—*Ibid*.

Shocking Accident.—Last night, about half-past eleven o'clock, John Menzies, a blind man, fell from a window five stories high, in the Cowgate, and was killed on the spot. Menzies was a pensioner of 1s. 6d. per day, but was accustomed to beg as a ballad-singer in the streets, and generally went home at night in a state of intoxication. He was probably in this condition when he went home last night. He

was heard to call from the window for the watchman but before the latter could reach him the catastrophe had taken place.—*Ibid.*

On Wednesday last an inquest was held on the body of Mr. Wm. Dickens, before Wm. Walford, Esq. coroner for the borough of Banbury. The deceased was returning from the pugilist contest between Byrne and M'Kay, on the 2d instant, in a state of intoxication, and on passing, at full speed, through the hand-gate of the turnpike, near Banbury, his horse fell with great force. By the fall he received a severe wound on the forehead, and ruptured a blood-vessel in his head, which caused an effusion of blood on the brain. He lingered in a state of insensibility until the 15th instant, when he died. Verdict, "Accidental death."—*Oxford Paper.*

V.

EDINBURGH TEMPERANCE SOCIETY.

It has been often said, that a parish is in a flourishing state, when the lawyer and the alehouse-keeper are starving. We will not go so far as to say that we agree in this,—for, without much harm being done to the happiness of others, there may be a reasonable gain both to the lawyer and the landlord. Still, if the lawyer's gains arise from a quarrelsome spirit prevailing in a parish,—and if the publican grows rich by the money spent in drunkenness, then there must, in that parish, be much misery: on the contrary, when there is peace with one another, and sober, home-staying habits, then we may look for happiness. The following article is taken from a newspaper, and it shews us one of the above-mentioned signs,—the falling off of the publican's gains; and we may be quite certain, that there is a proportionate increase of happiness and comfort

in the houses of those who have left off the vile practice of frequenting the public-house. If there be only a proper number of public-houses in a parish,—there will be a fair and reasonable gain to the landlords; but there are generally three times as many as are wanted; and their success springs from the misery and ruin of those poor men who are foolish enough to go there.

“ The Edinburgh Temperance Society held its first public meeting on Tuesday last. It was stated as an instance of the beneficial effects of such institutions, that in the town of Duntocher in the course of the last four months the falling-off in the receipts of the publicans amounted from 100*l.* to 120*l.* per week.—In the meantime the schoolmaster had got an addition of from thirty to forty scholars, and a number of additional sittings were taken in the church.”

RULES AND REGULATIONS FOR LETTING LAND TO COTTAGERS.

1. That every cottager who can bring a certificate of good conduct from the minister and church-wardens shall be permitted to occupy, at a moderate rent, payable quarterly, from half an acre to an acre of ground, according to the size of his family, and the want of profitable labour in the parish.

2. That every such cottager found working on his land between six in the morning and six in the evening, without the permission of his employer, shall for a second offence receive notice to quit.

3. That the landlord shall be rated, and shall pay all out-goings.

4. That the tenant shall cultivate his land solely by the spade.

5. That the course of cropping be subject to the

approval of the landlord, or the agent appointed by him to collect the rents.

6. That if any tenant shall receive parochial aid, except in peculiar cases, after the first year of his occupancy, or shall neglect to pay his rent for ten days after it has been called for, or shall mismanage or underlet his land, he shall have immediate notice to quit.

7. That the tenant shall manure his land properly.

8. That any occupier detected in dishonesty shall forfeit his take, and the landlord shall be entitled to the immediate possession of it.

9. That no occupier shall work on a Sunday.

10. That an occupier being a drunkard shall be deprived of his land.

N.B. It will be advisable to limit the quantity of land to be appropriated in a parish for this purpose, by which means it will be deemed a privilege to be selected as a fit person to occupy a vacant allotment, and a marked distinction will be made between the deserving and undeserving poor.

ANOTHER FATAL FIGHT.

A pitched battle took place on Wednesday last, in Wellington-fields, Virginia-water, Windsor, between two pugilists, named Stubbs and Bennett, for a trifling sum, and which was most obstinately contested on both sides for nearly an hour, when Bennett was declared the victor. Stubbs was carried off the ground in a state of insensibility, and died shortly afterwards.

It is melancholy to have to record so many instances of the dreadful effects of these savage fights. Notwithstanding, however, those late fatal fights, it is a pleasure to us to be able to say, that we really

believe the fashion of prize-fighting is going out. The "ring," as they style it, has seen its best days, and is on the decline. "The gentry," as they are called, are giving it up. The only wonder is that they should ever have had any thing to do with a practice so thoroughly vulgar, barbarous, and disgraceful.

V.

To the Editor of the Cottager's Monthly Visitor.

SIR,

IF you think the enclosed suitable for your very useful little publication, I shall be very happy to have rendered a contribution to it, however inconsiderable.

Your obedient servant,

THE WRITER.

June 2, 1830.

P. S. I cannot help expressing my satisfaction at your last paper on Sunday Newspapers, my own observations painfully confirming all there said of their evil; indeed the *increasing* profanation of Sunday is lamentable, and calls loudly for remonstrance.

On our attention being again drawn to the subject of Sunday Newspapers, we take the opportunity of saying, that though we lamented that Sunday Papers were too often opposed to religion and to government, we make no exceptions to our general censure even in favour of such papers as *profess* to be favourable to church and state. Nothing that sets out in a contempt of an important duty can be really favourable either to church or state, whatever pretensions it may make; and whoever looks at the

contents of such papers will soon see how little of real religion is to be found in them.—ED.

A CLERGYMAN'S ADDRESS TO HIS PARISHIONERS ON GIVING NOTICE OF A CONFIRMATION.

MY DEAR PARISHIONERS,

The Bishop having signified his intention of holding a Confirmation for this Parish, I take the opportunity, while announcing this intention, of addressing to you a few words of pastoral admonition; according to the plan proposed by myself, when first I became your minister, of occasionally circulating round the parish a few remarks upon the all-important subject of religion; that I may thus present myself in the character of your minister, before those especially, who avail not themselves of my public ministrations.

On the present occasion, I would say to *parents* and the *heads* of families, advise our young friends to accept their Minister's invitation, and to consult him in reference to the approaching Confirmation. This, like every other ordinance of our religion, is designed for spiritual good.

We live in a world where temptations on all sides surround us, soliciting us to courses, which, if followed, will ruin body and soul; where discouragements present themselves to deter us from pursuing that strictly religious life which, through Jesus Christ, will alone lead to heaven; we therefore need every help and assistance afforded by our holy religion for securing us against evil, and for advancing us in godliness;—but how many houses are there in our parish, where not any, not even the least preparation is making for eternity, where Sunday is

passed as a common day, and where a neglect of personal and family religion most awfully prevails! The knowledge of this fact gives me very great concern; I beseech, I exhort you to think how soon time will be over, and how quickly an eternity (an eternity of bliss or of woe) will burst upon every individual.

If roused from that careless indifference in which too many live, you will encourage and advise the young people about you to attend with seriousness to the concerns of religion: so far from meeting with impediments from you, they will by you be stimulated to their duty, have you for patterns of piety and virtue, and thus at length, through the Redeemer's grace, meet you in a blissful world.

To the young people, and to all others who have not been confirmed, I would say,—avail yourselves of the present opportunity of joining in this pleasing and ancient service of the Christian Church*. You were dedicated to Christ in baptism, to be and to continue his faithful servants; nothing is more reasonable, nothing can be more proper, than that you should, in your own persons, and by your own acknowledgment, ratify this dedication, and express your determination, by the help of the Holy Spirit, to be sincere Christians, serving God in all faithful obedience in this world, that in the world to come you may, through the merits of your Redeemer, obtain eternal life.

With the hope of seeing you, and conversing more at large upon these interesting and important subjects, I shall now only add, that none can be admitted as candidates for Confirmation who are *under*

* Confirmation is indeed a very ancient service; if not ordained by Christ, it was practised by the Apostles, who, after baptizing the Christian converts, laid their hands upon them with prayer for the divine blessing; and that Confirmation was a service regularly performed in the first and best ages of Christianity, every one who is acquainted with church history, well knows.

the age of fourteen years; that I expect all who apply to be well acquainted with their Catechism: and that I trust none will apply out of mere form, but from a religious wish to perform an act, when thus discharged, acceptable to God, and profitable to themselves.

I am,

Your affectionate Pastor.

Rectory, April, 1830.

To the Editor of the Cottager's Monthly Visitor.

SIR,

THE following account of Bees, taken from the History of Insects, in the Family Library, may be interesting to some of your readers.

I remain, Sir,

Your obedient servant,

AMICUS.

WE are only sure of one principle of action among bees, the love for their queen, or rather the numerous posterity to which she is to give birth. Each bee seems to be guided by feeling, which has in view the welfare of all, or by the love of posterity. Whether they build cells, or most carefully polish them, or labour to gather a harvest of honey, it is never distinctly for themselves. This may appear somewhat strange to those who have remarked that, at the end of winter, the bees consume the honey they had stored up in spring and summer. But it appears from experiments which have been made, that the moment they lose the hope of a large family, they cease to gather the food which is necessary for their own preservation: Life seems to them of no value, when unsupported by this hope, and so they choose to die. The love of offspring, appears, there-

fore, to be the moving principle. From what observers have remarked, little doubt can be entertained, that the conduct of bees to the mother is tender, true, and full of devotion. To prove this; the following experiment was made.

A queen was removed from one hive and shut up with some working bees taken from another, so that both were strangers to each other. "I was curious," says the person who made the experiment, "to note how she would be received, and I saw that she was received like a queen. Bees to the number of a dozen or more surrounded her, and treated her with great honor. It happened that the box in which she had been inclosed was filled with dust, in consequence of which, when introduced among the working bees she was literally grey with that which stuck about her. The first care of the bees was to unpowder and clean their future sovereign. For more than two hours she remained at the bottom of the hive, surrounded and sometimes covered by them, while they licked her on all sides. It seemed as if they were anxious to warm her, and in truth she required it, as she was benumbed by the coldness of the night. I could not help admiring the anxiety and diligence of their attentions. They relieved each other in the task of cleaning her. They removed her to another spot more than an inch distant; some were upon, some under her. For more than two hours I witnessed this interesting scene."

For a day or two the person who made the experiment kept them close prisoners, but afterwards placed them near the very spot from which they had been taken, and gave them the liberty of going away. He found, however, that though they went out, they returned to their new habitation and new queen, and built cells for her accommodation.

This fact removed all doubt. These had been taken from a numerous hive well stored, and yet they completely forgot their old companions and their birth-

place, put up with all the inconveniences of a small hive, and undertook to labour for a stranger.

But although thus prodigal of their affections for any mother, still a number of hours must pass before they will adopt a stranger: and then the lives of a thousand of their fellow-labourers is nothing to them in comparison with that of the elected queen.

An observer of bees found a queen and some working bees seemingly dead from cold. Some of the latter he had brought to life, so that, though feeble, they yet could walk. The others, with the queen, were still without motion. Putting them all into a box, he warmed it by degrees, in the hope of reviving the whole.

As soon as some of the working bees came to life, they ranged themselves round the dead mother, as if pitying her situation. With their trunks they licked her breast, head, and body, but took not the slightest notice of the other bees, although as dead as this sole object of their care.

The observer watched with anxiety for the signs of returning life in their queen. "At first," says he, "one limb quivered, and after a short time, the motion was repeated. No sooner was this proof of life given, than a humming was instantly heard in the box, where all had before been silence. Many persons who were with me, and who watched the revival of the queen, were struck with the sound as being louder than usual, and all named it the song of rejoicing."

The following reflections form a suitable close to the subject.

After all, the principle which regulates the proceedings of the social tribes of insects, is involved in a depth of mystery, which, with all our boasted advantage we in vain attempt to fathom; the motives which urge them to fulfil, in so remarkable yet varied a way, their different destinies, baffle the re-

searches of human sagacity. But one thing is clear, that these creatures and their instincts loudly proclaim the power, wisdom, and goodness of the Great Father of the Universe, and prove beyond all doubt, the existence of a ruling Providence, which watches with unceasing care over the welfare of the meanest of his creatures.

June 6, 1830.

RECEIPTS.

To make Butter keep in hot weather.—Scald the cream, observing not to mix scalded and *unscalded* cream together for churning.

Potatoes for Irish stew, &c.—Potatoes, before they are put into stews, should be *first* boiled, and the water thrown away; if they are put into stews, or other dishes, without having been first boiled, the *first* water becomes part of the sauce, and, as it is to a degree poisonous, renders it unwholesome—which is the reason why Irish stews often disagree.

TO M. A. W. STUDYING BOTANY.

BLUSH not, my child, it glads thee to give o'er
The pen, the needle, and the toils of art,
To search awhile for that diviner lore
The charms of nature to thy soul impart.

Such study well becomes a thinking mind;
E'en kings, enamour'd of the copse and stream,
Ere now, the reins of empire have resigned,
To muse with rapture on so sweet a theme.

Israel's great prince, the wisest, once the best,
Spoke much of trees and plants; the great, the small;
From Lebanon's cedar with his tow'ring crest,
Down to the humble hyssop of the wall.

But ah! how vain were science, though pursu'd
With all the ardour of aspiring youth,
If like unmeaning beauty, only woo'd
To feast the fancy,—not discern the truth.

Be this thy task ; great nature's plastic hand
 Thro' all her tribes with holy zeal to trace ;
 And rise from thence, as faith and hope demand,
 On wings of wonder to the realms of grace.

So, from the knowledge of this simple art,
 Thy Maker's praise shall grow thy fav'rite care,
 Each flower that blows, the instructor of thy heart,
 And every hedge or plant a book of prayer.

G. T.

ON THE DEATH OF A FRIEND.

She died ! but where had Death's grim terrors fled ?
 Peace, Hope, and Gladness hover'd round her bed ;
 The Christian's trust illum'd her soul with joy ;
 Pain could not dim, nor earthly care alloy.
 Shall we then grieve ? Forbid it, gracious Heav'n,
 Our God but took what He Himself had given :
 All born to trials, we but live to die ;—
 Then let our thoughts, like her's, be fix'd on high ;
 So may we say we have not liv'd in vain,
 So may we all a crown eternal gain.

STELLA.

Carnarvon.

SAVING CLUB.

SINCE the article in page 318 was printed, we have received the following paper, which will shew the method in which the Saving Club is carried on in St. John's parish, Westminster. Remembering the miseries which the poor endured last winter, we do most cordially desire to see some method adopted whereby the poor may be kept from the return of such distress. But nothing can keep them from this, without their own exertions. Those who by industry and forethought seek to keep themselves from distress, will be in a state in which any help from others will be of real use to them. If a poor man does nothing towards his own comfort, all the help in the world from others will do him no good.

Saving Club intended to assist the class of labourers, porters, small mechanics, &c. in providing themselves with clothing, fuel, and lodging, against the winter. To be opened on Monday morning, May 3, from Half-past Eight till Nine o'Clock, and on every Monday morning, until the end of October, at the same Hour. Office, 6, Hopkin-street, at the Back of Berwick-street Chapel.

RULES AND REGULATIONS FOR MEMBERS, &c.

I. That any person become a member by filling up the form of application below, and bringing it, with one shilling (being the first weekly payment) to the office on Monday, 3d of May, at the proper hour.

II. That every member do pay one shilling into the office *regularly* every Monday morning, at half-past eight o'clock, for twenty-five weeks (taking a check for the same), and in default of doing so, that he receive back all his weekly payments already made, and give up all his checks.

III. That every member be allowed to withdraw from the club whenever he pleases, and receive back the money he has paid (without increase) on returning his checks and giving eight days' notice in writing.

IV. That every member who shall have observed Rule II. be entitled to orders for clothing, fuel, or rent, to the amount of thirty shillings, and that upon the last Monday in October, he give in a written list, signed with his name, stating what articles he wishes to have. He may recommend any tradesman *in the parish*, upon whom he would wish the order to be served. A selection of persons to receive the orders will be made from the tradesmen nominated by the members.

N. B. More than one weekly subscription may be paid by any family, but the *increase* is PROMISED only in one case.

We, the undersigned, recommend the Saving Club, for labourers and small mechanics, and consider that it affords opportunity for exercising habits of industry and providence ; the chief benefit offered by the club is the return of thirty shillings for twenty-five shillings deposited in weekly payments ; but, as contracts (with ready money) will be made for the orders, the members will derive further advantage ; and we hereby promise that orders to the value of thirty shillings, shall be paid to all persons entitled to that benefit according to the above rules, in the month of November or December, 1830.

(Signed) J. G. WARD, *Rector.*
G. T. ANDREWES, *Clerk in Orders.*
J. C. WIGRAM, *Curate.*

St. James's Vestry Room, Westminster,
April, 1830.

Form of Application, to be cut off this page, filled up, and presented according to Rule I.

Gentlemen—I desire to become a member of the Saving Club, and will observe the Rules. I am not above the Class for whom the Club is intended. I live at No.

Signed by me,

To the Clergy of St. James's, Westminster.

We have been informed that, at the end of eight weeks the money brought into the St. James's Club was 37*l.* 16*s.*—ED.

SELECTIONS FROM DIFFERENT AUTHORS.

SIN is usually seconded with sin, and a man seldom commits one sin to *please* himself, but he commits another to *defend* himself.

Dr. Smith.

How merciful is the temper and spirit of a true "man of God;" and how different it is from that of the wicked, or the man of the world. A good man is kinder to his enemies, than bad men are to their friends.—A good man is like his Master: merciful as He is merciful.—He pities, rather than re-sents the ill usage of men; and sees no danger while God is on his side.—We do not savour of heaven, if we have not learned to return good for evil.

Bp. Hall.

No stone is more hard or insensate than a sinful heart. The charges of judgment and mercy do but harden it, instead of melting.

The same.

The great disturber of men, of families, of cities, kingdoms, worlds,—is sin.—There is no such troubler, no such traitor to any state as the wilfully wicked man: no such enemy to the public, as the enemy of God.

Wogan.

Lay nothing too much to heart; desire nothing too eagerly; rejoice not excessively, nor grieve too much for disasters; be not violently bent on any design, nor let any worldly cares hinder you from taking care of your soul; and remember that it is necessary to be a Christian,—that is, to be guided by motives of Christianity,—in the most common actions of life.

Bp. Wilson.

EXTRACTS FROM THE PUBLIC NEWSPAPERS.

AT Guildhall, the servant of Charles Preston, Esq., was charged by the honorary secretary of the society against cruelty, under Mr. Martin's act, with having cruelly whipped a horse—fined 10s., and costs. And the driver of the Brixton errand-cart 113,726 was likewise charged by the honorary secretary with having cruelly beaten a horse with the butt-end of his whip; he was also fined 10s.

A Mr. —, after having lost a large sum of money, at Ascot races, was in such a state of misery, that he put himself to death by throwing himself out of his window. How much misery is caused by that dreadful practice of gaming! How certainly one sin leads to another!—*London Newspaper.*

Shelton, the pugilist, who kept the Ship public house, in Montague-court, Bishopsgate-street, committed suicide last night by taking prussic acid. It is rumoured that he had lost some large sums of money at the Ascot races; and this circumstance, it is supposed, induced him to take such a rash step.—*The same.*

Caution—A distressing accident happened lately at Newport, Gloucestershire. As the Phoenix Coach from Bristol to Cheltenham was proceeding through that village, a little girl named Lane, daughter of one of Mr. Giles's post-boys, ran suddenly from the side of the road under the leaders, and was knocked down; and before the driver could pull up, the wheel had passed over her, and killed her on the spot. No blame whatever was imputable to the coachman.—*Globe Newspaper.*

An accident took place a few days ago at Sheffield Lodge, near Walsall, which was attended with fatal consequences. A servant boy about 16, presented a gun to a young girl, and in play told her he would shoot her. The gun accidentally went off at the moment, and killed her instantly.

Lately a valuable horse, belonging to R. Meade, Esq., of Taunton, was very near falling a victim to the effects of a few sprigs of wolfsbane, or monk's-hood (*Aconitum Napellus*), which it had eaten. This noxious plant is to be found in most gardens, and grows from two to five feet erect. The fresh plant and root are very violent poisons.—*Country Newspaper.*

Ear-wigs—It is an idle notion that ear-wigs get into the brain, by creeping into the ear; for though, from being night insects, and disliking exposure to the light, they may, by chance, attempt to take shelter in the ear, the disagreeable odour of the wax will soon drive them out; at all events, they could never get further than the drum, which completely shuts the passage to the brain. We have known, indeed, a small beetle get into the ear, but it did no further injury than produce a strange tingling sensation, by crawling about the drum, and it soon came out again. A little red insect (the harvest bug) sometimes gets into the ear in bed, and produces a wonderful commotion, but no real injury.—*Insect Transformation.*

TO CORRESPONDENTS.

WE have received *Amicus*; *The extract from Gilpin*; *Papers on Infant Schools*; *E.S.L.*; and an *Address on Confirmation*; *J. C. W.* and *X.*

To those correspondents who ask what we most stand in need of, we beg to hint that we have more stock in hand than we can well squeeze into our "*Poet's Corner*." We do not wish, however, to discourage any thing *really good* in the poetical department.

S.T.'s method of making rush candles has already appeared in our numbers.

THE
Cottager's Monthly Visitor.

AUGUST, 1830.

ON THE SACRAMENT OF THE LORD'S
SUPPER.

To the Editor of the Cottager's Monthly Visitor.

SIR,

I HAVE been much struck with the exhortation which the wisdom of our Church has provided, in case the people shall seem backward in coming to the holy communion—and it seems to me a great pity, that it should not be more frequently read—for I think that by the blessing of God, it might be of great use in answering the most common objections which men make, to excuse themselves from receiving this Sacrament. And I cannot but fear, except in cases where unfounded errors and scruples exist from *ignorance*, that a man can hardly be a real Christian, who *habitually* refuses to obey his Saviour's *positive* and *dying* command: at least, that man's love and gratitude must be very cool, who will not remember, in his own appointed way, *that* Saviour, whose body was broken, and blood was shed, that *so* "we might not perish, but have everlasting life." Even if a man's heart be but *little* warmed with the sense of all the *amazing* benefits procured for him, by the sufferings and death of the Son of God, yet let him *not* refrain from coming, but rather hasten to the Holy

Communion, with the hope and prayer, that, while humbly endeavouring to obey every command of his Saviour, he may, in partaking of the appointed signs of his love, be led by the Spirit of God, "to know" somewhat of that "love of Christ, which passeth knowledge," and enabled in very deed, "to feed on Christ in his heart *by faith, with thanksgiving.*" We cannot suppose our compassionate Redeemer would make his "table a *snare*" to his humble believing followers, instead of a comfort and refreshment to their souls. This feeling has perhaps arisen from a wrong understanding of those words of St. Paul, "He that eateth and drinketh unworthily, eateth and drinketh *damnation* to himself." But if any will read the whole of that chapter, (1 Cor. xi.), they will find that these awful words referred to practices, of which men *cannot* now be guilty: those whom the Apostle so severely reprov'd, literally turned the *table of the Lord* into an occasion of drunkenness and riot! The word too, should more correctly be rendered *condemnation*, and that is saying no more than is the case with all the means of grace—if they be abused, they will certainly encrease our *condemnation*. Yet surely we are not to refrain from these means on that account. As for the first objection alluded to in the exhortation, the plea of worldly business, who *can* suppose that would be for a moment allowed before God? Are the concerns of *time* more important than those which concern our souls? Is every thing else to be done, while the "one thing needful" is neglected?

Does a man absent himself on account of his sins?—What! is he to add to them by neglecting the Sacrament? If he *really* feels his guilt, should he not go there to seek for the pardon of them? Is not this solemn ordinance calculated to cheer and refresh his wounded spirit? will not the remembrance of his Saviour be delightful to one who feels that he is a sinner? Would not the sick man go to the physician? Does not the hungry man desire food! And remem-

ber, Christ never sends "the poor in spirit", that is, the humble and penitent, "who hunger and thirst after righteousness," "*empty away.*" But if a man be *determined to continue* in his sins? Then, indeed, it is useless for him to attend that sacrament, *so long*, at least, as he continues in that mind; for Christ himself, and all that he hath done, will be of *no* service to him, while in such a state of awful and wilful guilt; for Christ came to save us *from* our sins, not *in* them. It is to be feared, that, except in cases of *ignorance* or *misapprehension* of the *real* nature of the holy Communion, the *truth is*, that those who habitually *refuse* to receive this sacrament, do so because they are conscious of *wilfully* indulging some bosom sin, some besetting lust; because they know they are *not* what they *profess* to be, in *deed* and in *truth*: they may name the "name of Christ," but they "*depart*" *not* "from iniquity." They may call him *Lord*, but in their *works*, or in their *hearts*, they deny him. Let such persons seriously bethink themselves, how they shall stand before him, who, though they refuse to receive him as their Saviour here, will still assuredly, be their judge *hereafter*, and who, perhaps, "in an hour when they think not," will summon them to stand before him! Are any desirous of showing their love and gratitude to their Lord in this, his appointed way, yet are indeed *afraid* to come—(for many such conscientious persons I doubt not there are) I can give them no better advice than the closing of the *usual* exhortation in the Prayer Book, affords. Let them consult their spiritual guide, freely telling him all their fears and scruples. This if they do, with that earnest prayer, without which nothing can be blessed to us, I doubt not, they will receive comfort and direction, and be enabled to partake of the memorials of their Saviour's love, to their great and endless comfort. S.L.A.

ON THE MORAL USES THAT MAY BE DRAWN FROM HUSBANDRY.

*(By the late Rev. William Gilpin, A.M., sent to us
by a Correspondent.)*

JOHN HARDCASTLE was an industrious farmer, which was the sum of his moral character. He was not one who took his rule from Scripture, for he thought the law of the land was direction enough for any man. He did not attend to those nice distinctions, which the consciences of some people are apt to make between law and right. He paid his debts, therefore, honestly, because the law obliged him to it; but he was not very scrupulous in making a bargain, because the law left that matter open; and though he was never convicted of forgery, it was supposed he made many mistakes in bills, where he thought he could not be traced. He considered his labourers, his cattle, and his land, all in the same light; merely to get what he could out of them. He disliked tithes, till he rented the doctor's, and then he thought them very good things. He went to church; but it was just as he went to market, to meet his neighbours, and settle the price of grain. His breast, indeed, was always like a country fair, a continual throng, and buz of business.

Often did the good clergyman doctor Lucas wish to talk a little seriously to him; but the farmer was never at leisure for such conversation. It happened, however, one evening, when he came to pay his tithes, and to drink, as usual, a cup of ale, the doctor beguiled him into a religious topic. He happened to be in good spirits that day, having just heard that corn was on the rise. The doctor began by paying the farmer a compliment, as he very well might, on the good condition of his land. I ride, now and then, (said he) about the country, and see what my neighbours are doing; and I

do not think, Mr. Hardcastle, that I see any grounds in better condition than yours.

Why yes, Sir, (said the farmer) I take a pretty deal of pains with my land, and it should bring me in something.

I think (said the doctor) you farm about three hundred acres. Some of your land, I have heard, is exceedingly good; but I suppose it is not all of the same value.

O dear Sir, no, (replied the farmer) I have land worth twenty shillings an acre; and land not worth half-a-crown.

And is such poor land as that (said the doctor) worth cultivating?

Oh dear Sir, no, (answered the farmer) I have some land on the downs, that serves for little more than to get my sheep a stomach for their victuals.

Such land (said the doctor) is the farmer's misfortune; but (added he smiling) I have been told, Mr. Hardcastle, that you farmers sometimes make the land good for nothing yourselves by working out the heart of it; especially at the end of a lease.

Why to be sure, Sir, (replied the farmer) people are apt to do so, when the land is likely to be no longer theirs. They are willing, while they keep it, to make as much of it as they can.

But, I suppose, (resumed the doctor) you would not manage an estate of your own in that way?

Why no, Sir, (said the farmer) for you know what is a man's own, is worth all he can bestow upon it: and *land*, as my old father used to say, *is never ungrateful*.

I suppose (said the doctor) if it were your own, you would dress it, and dung it, and keep it clean from weeds, and burn the couch; and every now and then give it a summer's fallow.

That I should, certainly, (answered the farmer).

Why now, my good friend, (replied the doctor) you will, perhaps, be surprised, if I should tell you

that I fear your practice is very different from all this.

I should indeed, be surprised, (said the farmer). I think I understand land pretty well; and I believe, in general, my crops are as good as my neighbour's.

I believe it, (said the doctor) but I speak of another farm you have, which I fear you neglect as much as you improve this.

Indeed, Sir, (replied Hardcastle) you are mistaken. I have no farm but this: and whoever told you I had another farm, knows nothing of the matter. I should think it a great shame to have more land in my hands than I could manage.

But does it make any difference (said the doctor) whether it be land, or any thing else you neglect, on a supposition that you are equally bound to take care of it?

Why no, (answered the farmer) I do not know that it does. Do you mean, Sir, about Tom Osborne?

Why truly, (said the doctor) as Tom Osborne broke his leg in your service, as he served you faithfully several years, and as he has nothing but his labour to live on, I did not think that you did well in turning him adrift in his misfortune. If others had not been more compassionate, the poor fellow might have starved. However, Tom Osborne was not in my head at this time. I will speak more plainly to you. I see you, every now and then, at church, where you must often hear of your soul, which you must allow to be a trust, as much committed to your care as your farm.

O ho! doctor, (said the farmer) now I have you; but you come so comically round a man, that he knows not where to meet you.

Well, (replied the doctor) but now you have met me, let me ask you a few questions about the management of this farm.

If you please, Sir, (said the farmer, pulling out his watch) we will take another opportunity to talk of

these matters. It grows late, and I have some orders to give to the lads, before they go home.

Come, (replied the doctor) sit down. I have not often an opportunity of talking with you. The lads will not go home till they have seen you. I wish only to convince you, out of your own mouth, of the truth of some things, which you would not so readily be convinced of from mine. I think you told me, Mr. Hardcastle, that there was a great difference in the value of your lands, that some were very valuable in comparison of others; and that you are at the most expence in cultivating those lands that are the most valuable. I think what you said was something like this?

I believe it might, Sir, (said Hardcastle).

Suppose, then, (said the doctor) that, instead of better and worse land, we make the comparison between your soul and your body. Is it not plain that your soul, which is capable of receiving the joys of heaven, or of suffering the pains of hell, is more valuable than your body, which is capable, at best, only of a small degree of satisfaction, and that obtained at the expense of great care, anxiety, and labour? You are silent. Is it not so, my friend? You believe you have a soul within you; and that this soul must either go to heaven or hell. Does it require much thought to say, whether it is more valuable than your body, which rots in the grave?

Why yes, (said the farmer) I think it must.

You *think it must*, (replied the doctor quickly) cannot you pronounce it so at once, without thinking about it? Can you see at once that one acre of your land is better than another, and yet hesitate whether your soul is more valuable than your body?

You come so quick upon me, Sir, (said the farmer) that one has not time to say a word. I cannot be supposed to know so much of these things as you; whose business it is.

Business! my good friend, (said the doctor) is the

value of my soul more my business, than the value of your soul is yours? Are not both our souls, alike, to go either to heaven, or hell? Yours is therefore as valuable to you, as mine is to me.

Why yes, (said the farmer) it seems so.

If then, (returned the doctor) we are both agreed, that the soul is at least as much more valuable than the body, as your best land is more valuable than your worst; and if, as you said, you took the most pains to cultivate such land as was the most valuable; it clearly follows that you should, in the same way, be induced to take more pains with the cultivation of your soul than your body. You see, my friend, I say nothing, but just, in a manner, quote your own words.

Why you scholars (said the farmer) can twist a man so as to make him say just what you please.

Nay, (replied the doctor) I want only to make you speak according to your own best sense and judgment. It is only for want of consideration, that you do not *think of these things yourself*, without my urging them upon you; I only awaken your consideration. When a man is asleep, you know, he is the same sensible man as when he is awake; only when he is asleep, he cannot exercise his sense. I do no more, therefore, than just awaken you; the sense and judgment is your own. But let us proceed. You said further, I think, that you valued and cultivated your lands according to the length of the leases, by which you held them; that such as you held on a lease just expiring, you were very much tempted to neglect; but that you laid all your strength on such lands as were your own, or which you held for a long term; but now, if you consider the matter properly, you will find you have here just pointed out the case between your body and your soul.

Indeed, Sir, (said the farmer) you make me say many things I never thought of. If I did point out

the case, as you say, it was without any intention ; for I was thinking of nothing but my lands.

That may be (said the doctor) but it is not for that reason less a truth. You have only a very short lease, you know of your body ; or, as you should rather consider it, you have no lease at all. You may be turned out, for any thing you know, to-morrow. Whereas, you have a very long lease of your soul ; or, rather as it may be called an estate for ever. Now, if you are consistent with yourself, Mr. Hardcastle, you should cultivate this estate in proportion to its duration.

You mean, I suppose, Sir, (said Mr. Hardcastle) that I should consider soul-matters as I do those of my land ; but you must consider, Sir, that I have been bred up to the one ; and have not been bred up to the other, as you have.

I thought, (said the doctor) we had already settled it, that *soul-matters*, as you call them, were as much your concern as mine ? therefore that we should be equally *bred up to them*. Depend upon it you will find it so in the end, when you settle your last and great account. Besides, you will find a difference in the manner of settling accounts between *soul-matters* and land-matters. The owner of your farm only says, pay me my rent. But your soul-landlord will say, How have you improved your tenement ? I should wish you, therefore, my good neighbour, to consider these things ; and as your soul is so valuable a tenement, and held also by so long a lease, to set about the improvement of it in good earnest.

ON THE LORD'S DAY.

To the Editor of the Cottager's Monthly Visitor.

SIR,

ALLOW me to offer, in your useful work, a few words on the subject of the Lord's day. I cannot think that those who are prevented by their situations, as in the instance of stage-coachmen, grooms, &c. (of whom you made mention in your number for May) who are absolutely prevented from keeping the Sabbath-day holy, are the *only* persons who neglect to hallow it; and I would wish that every one who happens to turn over these leaves, would consider the way in which he, or she, as an individual, spends that day which the Lord has honoured by making it his own; and, in so doing, has given us an opportunity which, if we are true Christians, we shall highly value, of attending particularly to those subjects which concern our everlasting state. Harassed by anxiety, and a multiplicity of business, during six days of labour, the seventh day returns as a rest to us from our toil; and how thankfully ought we to hail this repose, and avail ourselves of all the advantages which it affords us. Suppose we served an earthly master who should grant us one day in a week for advancing our own temporal concerns, should we not thank him with sincerity for such kindness, and, by every means in our power, endeavour to show him how sensible we are of his goodness towards us? Should we not think it a duty and a pleasure to give him our warmest thanks? Would it require any unpleasing effort to think of all his kindness? Would not our hearts involuntarily love him? and should we not delight to shew our affection? and should we not, by increased anxiety in his service, endeavour to become more worthy of his kindness?—Let us then put the statement of the case plainly as it stands between God and his creatures, and ask our-

selves *whether* we are not bound to obey *Him* by the strongest ties of gratitude and love.

But let us ask how we do generally spend this day! In the morning, perhaps, we attend the service of our church; but, when there, do we join heart and soul in praises and thanksgivings? Do we return hearty thanks for all the blessings of the past week? Do we seek earnestly for future blessings? Or do we only repeat a form of words with the lips, while our thoughts are worldly, if not worse than worldly? Do we beg of God to protect us from all danger, both temporal and spiritual, and do we feel that *He alone* can protect us? When we leave the church, do we consider that we are still in the presence of our heavenly Father? Or do we not more frequently try to be released from every feeling of restraint which public worship imposes on us? When the time for afternoon service arrives, do we bend our steps towards the sanctuary, or do we devote the rest of the day to company, which not only keeps us from the service of God, but turns our minds away from the consideration of spiritual things. If, indeed, we felt as we *ought* to feel, we should then find it no *task* to offer to God, on this day especially, our thanksgivings for blessings received, and to pray for a continuance of them; but the pleasure and heartfelt satisfaction of seeing our whole family intent on these things, would be a real delight to our minds. But, besides the solid pleasure derived from joining in the public worship of our Creator, have we not positive directions on this subject? Are not God's commands binding upon us? And has he not said, "Remember the Sabbath-day to keep it holy?" Does the command say a *part* of the Sabbath-day? Does it not say the *day*, the *whole day*? No exemption is made for those who are immersed in business, or those who labour hard during the whole week—to them, indeed, a day of *sacred* rest is particularly needful. The command

is, however, laid on rich and poor, high and low; and no human law can change it. Duty, then, urgently calls on us to obey the fourth commandment as much as it does the other commandments: for the same God that said "Thou shalt do no murder," said also "Remember the Sabbath-day, to keep it holy." If, indeed, our hearts be right, we shall not seek for reasons for breaking this command: but such an opportunity of giving our whole minds to the contemplation of heavenly things will be a real pleasure to us, and we shall indeed call the Sabbath a *delight*. L.

SUNDAY TRAVELLING.

THE following letters to the Rev. Herbert Smith will shew that he has received much encouragement in his praiseworthy desire of checking the bad practice of travelling on the Lord's day.

A coach proprietor, residing in a large town within 100 miles of London, where the thoroughfare is very considerable, and the temptation to Sunday travelling great, writes,—“I am myself extensively engaged in stage coaches, and from the knowledge I have of persons connected with public conveyances, I have no hesitation in saying, that *generally* the proprietors would be glad if Sunday travelling were done away with. In conclusion, let me advise you to persevere in the effort so happily begun,—success is certain if you persevere, and a blessing will attend it.”

A clergyman at Bath writes,—“I have endeavoured to ascertain the opinions and wishes of the chief coach proprietors in Bath. The result has been peculiarly gratifying. I made application at the York House, the White hart, the Castle, the Greyhound, and the Christopher Inns. Some of the proprietors have discontinued the Sunday coaches from their own inns, and every one appears desirous that

the whole system might be abolished altogether. They seem to feel, in general, what was very forcibly expressed by one of them, that the sabbath-day ought to be recognised by the public, and that any one who succeeded in stopping the sad infringement of its sacred rest by the public vehicles, would confer a most essential benefit upon innholders in general, and all the people connected with their respective establishments."

A most satisfactory letter has also been received from a coach proprietor at Maidstone. At Basingstoke, in consequence of the exertions made in connexion with this measure, an endeavour is making that as little work as possible shall be done on that canal.

GOD'S HELP AND MAN'S EXERTIONS.

THE following passage from a Sermon by Dr. Chalmers, puts in a clear light that truth which too many overlook, the necessity of God's grace to enable a man to work out his salvation, whilst at the same time God's grace does not so act, as to allow a man to lessen his own exertions. When the apostle Paul tells us that it is God that worketh in us, he does not say, "therefore you need not work;" but his argument is, "therefore *do* work,"—"work out your own salvation with fear and trembling,"—and do this because you have such great encouragement, because God is ready to aid your endeavours, because "He worketh in you both to will and to do of his good pleasure." Phil. v. 12, 13.

"For the acquirement of a saving and spiritual knowledge of the Gospel, you are, on the one hand, to put forth all your ordinary powers, in the very same way that you do for the acquirement of knowledge in any of the ordinary branches of human learning. But in the act of doing so, you, on the other

hand, are to proceed on a profound impression of the utter fruitlessness of all your endeavours, unless God meet them by the manifestations of his Spirit. In other words, you are to read the Bible, and to bring the faculties of attention, and understanding, and memory, to the exercise, just as strenuously as if these, and these alone, could conduct you to the light after which you are aspiring. But you are at the same time to pray as earnestly for this object, as if God accomplished it without your exertions at all, instead of accomplishing it, in the way he actually does, by your exertions. It is when your eyes are turned toward the book of God's testimony, and not when your eyes are turned away from it, that he fulfils upon you the petition of the Psalmist, 'Lord, do thou open mine eyes, that I may behold the wondrous things contained in thy law.' You are not to exercise your faculties in searching after truth without prayer, else God will withhold from you his illuminating influences. And you are not to pray for truth without exercising your faculties, else God will reject your prayers, as the mockery of a hypocrite."—*Dr. Chalmers.*

A DREAM.

To the Editor of the Cottager's Monthly Visitor.

MR. EDITOR,

THE following anecdote may not prove useless, and its truth may be relied on.

When the Rev. Mr. T. was minister in Freehold, in the then province of New Jersey, he had a neighbour, a carpenter by trade, who was an habitual drunkard, and always spent much time, particularly evenings and Sabbath-days, in company with people of like habits, and never entered any place of

worship. This man dreamed, one night, that he had a fit of sickness, and died, and after death he went to hell; but it was not what he expected to find it, but was a very large tavern, filled with benches, and well lighted up; the benches were filled with people, all silent, each with a hat on his head, and covered with an ample cloak, reaching to his feet; the man went up to the landlord, and said, "I expected to find hell full of fire, and a place of torment, but I find it very agreeable."—Upon this, every one of the persons in the room stood up, and each one slowly, and silently, opened wide his cloak, and shewed his body one solid mass of fire, occasioned by drinking: the man was so horror struck, he begged the landlord to allow him to return to earth again, who consented, on receiving his solemn promise to come back at the end of the year. Here the man awoke, his mind was filled with horror, and the next morning he went and told Mr. T. his dream; Mr. T., though by no means encouraging a superstitious regard for dreams, took advantage of the impression, to exhort him to lead a new life; the man did reform, and for six months quitted his bad habits, and avoided his old companions; but returning home one evening, he was met by several of them near a tavern; they ridiculed him for having become religious, and dared him to go in and take *one* drink with them. Strong in his good resolutions, he resolved to show them, that he could do it once without being shaken; but one cup led to another—he got very drunk, and from that evening returned to all his old habits. His family lived in a house with the stairs on the outside of it; one night he went to bed more than usually intoxicated, and though he slept all night, his head was still so confused in the morning, that on going out of his room, he missed his footing, fell to the bottom of the flight of steps, and broke his neck. S. V.

EXHORTATIONS FOR MORNING—NOON —EVENING.

Rise ! ere the sun commence his race !
 Rise ! 'tis the hour for seeking grace ;
 Rise, watch, and pray !
 The manna in the desert spread,
 Ere noon, its glowing ardours shed,
 Would melt away.

Watch ! 'tis the tempter's busy hour—
 Watch ! for the world is gath'ring pow'r
 Beneath thy cares !
 " Not slothful," yet be on thy guard,
 For Satan weaves, 'mid duties hard,
 His hidden snares.

Pray ! ere the light of day declines—
 Pray ! while the light of mercy shines—
 Kneel down and pray !
 The night, when work may not be done,
 With dark, still, swiftness hurries on
 To close the day !

The morn of *life* is gone and past !
 Meridian noon not long can last—
 Ev'n now it parts ;
 I see the dying Ev'ning light !
 And ah ! beyond—a glory bright,
 For faithful hearts !

F. V.

INFANT SCHOOL.

DIALOGUE BETWEEN TWO LABOURERS.

John Hughes. " Well Robert, have you heard about the new School, that is going to be set up ?"

Robert Williams. " Why, yes, I have heard something about it, but I don't understand it, and I don't think it will do much good in this place,—Do you John ?"

John Hughes. " You and your wife will soon find out the good of it, Robert, if you will only send your children there."

Robert Williams. "How so?"

John Hughes. "Tell me how many children you have, and I will soon tell you what good the Infant School will do to you."

Robert Williams. "I have four children, and the eldest not six years old."

John Hughes. "Well, Robert, your wife's time must be quite taken up, looking after them,—is it not?"

Robert Williams. "Aye, that it is, all day long."

John Hughes. "I am sure you and your wife then will be glad of this School, when I tell you that your children will be well taken care of there, and then she will be able to take in a little washing, or sewing, and earn a shilling or two a week for her family."

Robert Williams. "That would be a good thing, indeed, John! but my wife and I are much against having our children shut up all day long,—which we hear will be the case."

John Hughes. "Whoever tells you that, tells you what is *untrue*; I asked about that myself, and I find that the children will have more liberty in this school than in any other, and that they will have a large clean play-ground to play about in, with the mistress to look after them always."

Robert Williams. "But, John, don't you think, that, by sending our children from home so very young, they will learn not to care for their parents, and not to mind what they tell them to do?"

John Hughes. No, Robert, I think quite the contrary, and you may depend upon it I am right. At this School they will be taught their duty to God and man; and I am very sure we shall find them more obedient, much better children, and much more easily managed than they would have been by our teaching at home. Besides, many of us parents cannot read, and almost all of us are employed at our work all day long, and when we get home are tired, and more ready to go to our beds, than to instruct our children

Every child of mine shall go, and while I am at my work, I shall be as happy as possible, because I shall know that my children will be learning to love their God and Saviour, instead of loitering about the streets, tearing and destroying their clothes, and getting under the wheels of gentlemen's carriages, or getting into some mischief at home. It will be a great blessing to us poor people, and we shall be very neglectful of our comfort if we don't take advantage of such a School."

Robert Williams. "Indeed, John, I begin to think all you say is very true, and I shall not only send my children to it, but will do all I can to get my neighbours to do so likewise."

(Sent from Bangor.)

THE BUTTERFLY.

THE changes of the butterfly have generally been considered as an apt emblem of the condition of man. As a worm, the insect inhabits the earth, then changes to a chrysalis, incapable of motion; afterwards it comes, full of life, out of its shell, and clad in beauty, and adorned with wings, mounts upwards to the skies. We see the wonder-working hand of God in every creature, great and small, that lives upon the earth. Who can listen for a moment to those idle objections that are made to the statements given us in Scripture of the wonders that God has done for us—and of what he has promised to do? When men think of the body rising from the grave, and of the soul of man living for ever, they are sometimes bold enough to ask, how these things can be? But is any thing too hard for God? In truth, there is no single work of creation that is not a miracle, if we had the sense to see it; and it would well become us to ask ourselves, when we pretend to be *very wise* about these things, and bring forward our fancied

objections—whether we are not, in fact, showing a very great degree of *ignorance*? We know that whilst the ancients professed “themselves to be wise, they became fools.” But *they* had not the knowledge of God, and *their* ignorance “God winked at.” Let us beware lest we become fools on those subjects, like them, without having *their* excuse. V.

The following lines have been sent to us by a Correspondent.

Whate’er we find around may justly raise
Our admiration, and command our praise ;
Perfection and surpassing beauty shine
To light our reason to a hand divine,
Our mighty Maker’s over-ruling care,
Wisdom and pow’r his creatures all declare,
Or great or small they be, in water, earth, or air.

See to the sun, the butterfly displays
His glitt’ring wings, and wantons in its rays ;
In life exulting o’er the meadow flies,
Sips from each flower, and breathes the vernal skies,
When yesterday a crawling worm it lay,
Where ev’ry foot might tread its life away.

Who raised it thence, and bade it seek the skies ?
Gave its rich plumage, and its brilliant dyes ?
’Twas God—who in this insect lets thee see,
Christian, the change that is ordained for thee ;
Thou, too, shalt leave this reptile form behind,
And mount the skies, a pure ethereal mind ;
There range among the stars all bright and unconfined.

THE COFFEE SLIPS.

WHENE’ER I fragrant coffee drink,
I on the generous Frenchman think,
Whose noble perseverance bore
The tree to Martinico’s shore,
While yet her colony was new,
Her island products but a few,
Two shoots from off a coffee tree,
He carried with him o’er the sea.

Each little tender coffee slip
He waters daily in the ship;
And, as he tends his infant trees,
Feels he is raising 'midst the seas,
Coffee groves, whose ample shade
Shall screen the dark Creolian maid.
But soon, alas! his darling pleasure,
In watching thus his precious treasure,
Is like to fade—for water fails
On board the ship in which he sails.
Now all the reservoirs are shut,
The crew on short allowance put;
So small a drop is each man's share,
Few leavings you may think there are
To water these poor coffee plants—
But he supplies their gasping wants,
Be'n from his own dry parched lips
He spares it for his coffee slips.
Water he gives his nurslings first,
Ere he allays his own deep thirst;
Lest, if he first the water sip,
He bear too far his eager lip.
He sees them droop for want of more,
Yet, when they reach the destin'd shore,
With pride the anxious gard'ner sees
A living sap still in his trees.
The islanders his praise resound!
Coffee plantations rise around,
And Martinico loads her ships
With produce from those dear sav'd slips*.

* The name of this man was Desclieux, and the story is to be found in the Abbé Raynal's History of the Settlements and Trade of the Europeans in the East and West Indies. Book 13.

ORDEAL BY POISON.

THE people of this country have the advantage of living in a Christian land, and of being taught what are the blessings belonging to the religion of Christ, and of learning what is the will of God. And they cannot be too thankful for such great benefits. How very different is the state of those countries where the religion of Christ is either not known at all, or

so little known as to make no material change in the manners of the people.

There was a time, when, in this our own country, in this island of Great Britain, an innocent person who was accused of any crime, instead of having a fair trial, and an opportunity of proving his innocence, by right and just methods, was obliged to go through what was called an ordeal,—walking blind-fold amidst red-hot plough-shares, placed at irregular distances; and if he touched them, he was deemed guilty. Sometimes the accused and the accuser were required to fight together; and the conqueror was considered innocent. Now it is plain to common sense that this was no method of getting at the truth, and that therefore the guilty often escaped, and the innocent suffered. The following extract, from a book of travels, shews the same sort of ignorance existing at the present day, and the cruel consequences of it in countries where the Christian religion is not known.

AFRICAN ORDEAL BY POISON.—The tribe of the Bagos believe in sorcery and witchcraft; whoever is suspected of sorcery is forthwith delivered to the Simo, who acts as chief magistrate. The accused is questioned, and if he confesses, he is condemned to pay a fine; if, on the other hand, he maintains his innocence, he is compelled to drink a liquor made with the bark of a tree, which gives to water a beautiful red colour. The accused and the accuser are obliged to swallow the same medicine, or rather poison; they must drink it fasting and entirely naked, except that the accused is allowed a white pagne, which he wraps round his loins. The liquor is poured into a small calabash, and the accused and accuser are forced to take an equal quantity, until, unable to swallow more, they expel it or die. If the poison is expelled by vomiting, the accused is considered innocent, and then he has a right to reparation; if not he is judged to be guilty. Few of these wretched creatures survive.

this ordeal ; they are compelled to drink so large a dose of the poison, that they die almost immediately. If, however, the family of the accused consent to pay an indemnity, the unhappy patient is excused from drinking any more liquor ; he is then put into a bath of tepid water, and by the application of both feet to the abdomen they make him cast up the poison which he has swallowed. This cruel ordeal is employed for all sorts of crimes. The consequence is, that though it may sometimes lead to the confession of crimes, it also induces the innocent to acknowledge themselves guilty, rather than submit to it.

Caillie's Travelles.

GRAVE STONES OF FAITHFUL SERVANTS.

To the Editor of the Cottager's Monthly Visitor.

MR. EDITOR,

As you have inserted in the course of your work several excellent epitaphs, and have also held out encouragement to faithful servants, by shewing that such was the regard of their masters for them, that they have recorded over their graves the remembrance of their services, I cannot help believing that you will partake of the pleasure which I felt in reading the following names of old and faithful servants, who had all lived in the same family, and whose graves are all in the same church-yard, at Witley, in Surry. I have no verses to send you by way of epitaphs ; the stones contain merely the names of the dead, and I send them to you, from a pleasure which I cannot help feeling in repeating the names of these faithful servants, and of shewing the respect for their memories which lives in the minds of kind masters.

In memory of Thomas Woods, who departed this life, Feb. 24th, 1828. Aged 80 years.

In memory of Sarah Anker, who died April 22d, 1829. Aged 83 years.

Sacred to the memory of Mary Dudnan, who died March 2d, 1804. Aged 80 years. Also, of George Page (born deaf and dumb, and for several years blind and crippled) who died May 5th, 1813. Aged 83 years. They were both natives of this parish, and spent the greatest part of their long lives in the diligent and faithful discharge of their duty as servants in the family, by whom this stone is erected as a testimony of their regard.

I am, Sir,

Your constant reader,

O.

WHAT IS PRAYER ?

MR. EDITOR,

THE inclosed hurried paper is sent for rejection, selection, or correction, to the Editor of the *Cottager's Monthly Visitor*. It is written in a great hurry, merely to see whether any thing of the sort would be accepted. Should this be the case, the writer hopes, now and then, to be a troublesome correspondent, as he has long been a reader and admirer of the *Monthly Visitor*.

Every one, who is a true Christian, knows what it is to pray ; but many, who call themselves Christians, never pray at all, and not a few only *say* their prayers. My good friend, whoever you are that are now reading this book, do you ever pray ? do you feel your want of what you ask for,—and do you really wish to obtain it ? I am not going to speak to those who never pray—who are too busy in the morning to thank God for preserving them in the night

and too tired in the evening to ask God to take care of them till the morrow—for such men can have no concern at all about the salvation of their souls. But I would just ask those who do say their prayers to think seriously about what they are doing.

You tell me, my friend, you always say your prayers at night—(you are in too great a hurry in the morning) but what do your prayers consist in? you say the Lord's Prayer and the belief;—and, if so, it is pretty plain that you do not understand what prayer is. The “Belief” is no prayer,—it contains no petition; it is merely a collection of those things, which, as Christians, we feel and confess to be true. When we say the Creed, we profess what we *believe*, but we do not pretend to *ask* any favour, and therefore we do not pray.

If then you call it praying to repeat the “Belief,” it is too probable that you never pray from the heart, but only utter certain words with your lips—But you say the Lord's Prayer: alas, my friend, I am pretty sure you do not know the meaning of it: you do not consider God as your heavenly Father, or take pains to hallow his name, and excite others to reverence it. I fear you have little notion of what you pray for, when you say to God, “thy kingdom come,”—you hardly know that you pray that his power may be acknowledged through the world, and that his grace may come into your heart, and overcome all your evil desires.

You little think that you desire the coming of that day, when all wilful and careless sinners shall be doomed for ever to misery—But I will not keep you now by inquiring further into the meaning of the Lord's Prayer. I will merely tell you in a very few words what prayer is not, and then what it is.

It is not prayer to kneel upon our knees, and say or read a certain number of petitions, while we are thinking of something else, and have no wish whatever to get what we ask for. It is not prayer to

join in any supplications which do not meet our own particular case, and which therefore we do not entirely feel, from the bottom of our hearts.

Prayer means beseeching, asking a favour—and, if we would pray, we must feel our great want—and God's great goodness—we must be assured that he is ready and able to give us all things that be needful both for our souls and bodies. As a child, who has offended its parent, when it asks to be forgiven, is anxious to be heard and eager to be pardoned—so ought we to feel towards Almighty God—so we must feel, if we pray. He is our heavenly Father, and permits us come to him, as his children. And if we are sensible that we are sinners, who are under his displeasure—if we feel the guilt of sin, and the great love of our Saviour, we shall desire, and long, and pray to have our sins forgiven, and obtain an interest in the benefits of Christ's death. If you have not obtained a faith in Christ, through whom you expect the pardon of your past sins—if you have not received the guidance of the Holy Spirit to direct and counsel you in future,—if, in short, you do not believe faithfully, and live piously—loving God above all things and your neighbour as yourself—one thing at least is certain—You have never prayed as you ought—you have yet to learn what it is to pray. Seek then from henceforth to offer up your prayers with a sincere desire to obtain spiritual blessings; your petitions will be heard, and you will not be sent empty away.

R. H.

July 5, 1830.

PASTOR OBERLIN.

To the Editor of the Cottager's Monthly Visitor.

SIR,

HAVING seen some extracts from the Memoir of
NO. 8.—VOL. X.

R

Pastor Oberlin in your excellent little miscellany, I thought they would perhaps be continued, but that not having been the case, I venture to send you the enclosed.

I remain, Sir, &c.

B.

In a very mountainous country, on the borders of France, some hundred miles on the other side of the sea, there is a valley called the "Stein thal" which means the valley of Stone. There are in this valley several villages, inhabited chiefly by very poor people. A good many years ago they were in a most miserable state, owing partly to the destructive wars, which had laid waste the country, and destroyed the roads, so that they had scarce any communication with the neighbouring parts: and, as nobody had for a long time taken any pains to instruct them, they were sadly ignorant, both in worldly and spiritual affairs. Shut out from the rest of the world by mountains and a torrent, they had no means of procuring, sometimes, even common necessities, and they had not knowledge or industry enough to take any measures for improving their scanty soil, which scarcely yields them support, or for bettering their condition in any way, but were rather growing worse and worse. And, what was still more sad, they had no Bibles, and scarcely any knowledge of religion; and what schools there were were kept by poor old men, who said of themselves that they could teach the children nothing, because they knew nothing themselves.

At length, however, it pleased God to raise up two excellent men, who were one after the other ministers of this neglected place. The name of the first was Mr. Stouber, of the second Mr. Oberlin. Both were true servants of God, and devoted themselves entirely to improving the temporal and spiritual condition of the flock committed to them; and as they

laboured only to do the will of their Master, and prayed constantly for his help, he was pleased to bless their endeavours, and to make them, particularly the last, the means of effecting a wonderful change in these poor people's state in every respect. Mr. Oberlin seemed to be just made for the good work he had to do. He came to his parish quite young, and lived there nearly 60 years : and, in that time, you would hardly believe all that he was enabled, by the blessing of heaven, to perform. At first, many of the people opposed all his plans, but by perseverance and kindness, and trust in God, he got the better of all difficulties, and gained their entire confidence and affection. He got them to join together to make a road to the next towns, and worked hard with them himself. He established a number of schools, taught them all sorts of useful things, and instructed them in many ways of improving their worldly condition: but, above all, he instructed them in the things that concern our salvation, he taught them to love God and one another—he brought them to the knowledge of their Saviour—they became good Christians, and consequently *happy*, though still *very poor*.

The following extract from a letter written by a daughter of Pastor Oberlin shews the happy change wrought in his parish, and the means by which it was effected.

“ Our parish has now had the Holy Scriptures for more than a century, and they are the foundation of daily instruction in the schools. In addition to this, the young people have long been in the habit of receiving religious instruction from their pastor, so that a gradual improvement, like that of plants in a well-cultivated garden, has taken place. You may form some idea of their growth in grace, by the spirit of charity that shews itself on the occasion of the death of a poor father or mother leaving a large family, and by the eagerness with which the relations,

friends, or neighbours of the deceased take charge of the children, not to treat them as strangers or dependants, but as members of their own household. These noble actions do not arise from any fixed rules, nor are they confined to any particular period; but are owing to the instructions of the good pastor, and to the excellent regulations which he has led his parishioners to adopt.

“This delightful spirit of benevolence particularly shews itself also in the eager alacrity with which the young people assist the old and feeble in their country labours. No sooner are their own tasks completed in the evening, than the signal is given and they set off together to execute some labour, which, by its charitable object, becomes a recreation. Is a new cottage to be built? The young people take upon themselves the task of collecting the materials together and assisting in its erection. Does it happen that a poor man loses his cow,—his only support? The whole parish subscribe and raise a sum sufficient to replace it. Is a poor man visited with a misfortune of any kind?—he is not the only sufferer—for all his neighbours share in his affliction, as the Apostle says, ‘If one member suffer, all the members suffer with it.’” 1 Cor. xii. 26.

These admirable works are doubtless effected by the influence of the Holy Spirit from on high, and by that spirit of Christian benevolence which the attentive and constant reading of the Holy Scriptures cannot fail to inspire.

ON THE EPISTLE FOR THE FIRST SUNDAY IN LENT.

2 COR. vi. 1.

AT the beginning of Lent, we approach one of the

four seasons * set apart by our Church for the ordination of Ministers to the high and important office of preaching the Gospel, and becoming “ stewards of the manifold gifts of God.”

This portion of Scripture, therefore, seems wisely appointed to be read at this time, to set forth the duties of those who are called to the ministry, of those who are to be “ workers together with Christ ;” “ labourers together with God.” The example of St. Paul, and of his brethren the Apostles, is here brought forward to quicken their zeal and perseverance in the great work of winning souls to Christ.

But let us observe also, that though the duty of the *Preacher* is mainly insisted on in this passage, yet that of the *hearer* is by no means left out of sight. “ We beseech *you*,” saith St. Paul, “ that ye receive not the grace of God in vain.”—in other words, “ We beseech you, who hear the word of God, preached by us, his ministers, that ye take heed to profit thereby.” The opportunity, if now neglected, may never return. As often as you hear the will of God declared by the mouth of his ministers, so often is his grace offered to you. His word, his sacraments, his day, his house of prayer, are all so many means by which, if it be not your own fault, you may increase in the knowledge and love of him. His blessed Son has given you the hope of pardon through faith in his all-sufficient sacrifice.—“ He bare your sins in his own body on the tree,” and he has promised to save all that come to God by him. Beware that you neglect not “ so great salvation.”—Has any passage of holy writ awakened in you a clearer sense of your sin and danger, and of the mercy of God in offering you pardon? Does it arouse your slumbering diligence? does it warn you of the dreadful con-

* The Ember Days at the four Seasons, being the Wednesday, Friday, and Saturday after the first Sunday in Lent, the feast of Pentecost, September 14 and December 13.

sequences of living in sin, of living without God in the world? Seek in earnest to improve the blessed opportunity! Say in your heart, "now is the accepted time, now is the day of salvation." If I neglect this warning I may be lost for ever. Let me "seek the Lord while he may be found, and call upon him while he is near." Let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord, for he will have mercy upon him, and to our God, for he will abundantly pardon*."

We all (as well as the Lord's Ministers) may here learn to "give no offence in any thing." We, as well as they, may and must strive to "approve ourselves" in the sight of God, "by pureness, by knowledge, by long-suffering, by kindness, by love unfeigned, by the word of truth, by the armour of righteousness on the right hand and on the left." We may all here learn to persevere in well doing, by "evil report and good report," whether we be well or evil spoken of, whether our deeds meet with honour or dishonour.

Finally, we may hence learn to lift up our hearts in pious gratitude to that merciful God and Saviour who hath laid up in store, for them that truly love him, such good things as pass man's understanding: whose servants, though they be "poor" in this world, have yet the blessed power of "making many rich," by preaching to them the unsearchable riches of Christ, who, though they may be, whilst here below, compassed with trials and afflictions, and "sorrowful" as the world counts sorrow, yet are they in heart always rejoicing," for, though "having nothing," yet, in Christ, they "possess all things," and they "reckon the sufferings of this present life not worthy to be compared with the glory that shall be revealed †," as knowing that their "light affliction, which is but for a moment, worketh for them a far more exceeding and eternal weight of glory ‡."

L. S. R.

* Isaiah lv. 6, 7.

† Rom. viii. 18.

‡ 2 Cor. iv. 17.

WINTER CLUB.

THE account of the Saving Club (in St. James's parish, Westminster) which we gave in our last number, seems to have stirred up in other parishes a desire to imitate the plan. The following little statement, which has been circulated in the shape of a hand-bill, will shew what is doing at Kensington. The sum to be put in and taken out is smaller than at St. James's, in consequence of the Kensington Club having begun later in the summer.

“ Any poor labourer or mechanic, or poor industrious female, residing in the parish of Kensington, who shall bring one shilling, *regularly*, every week, to the School House, on Tuesday evenings, between the hours of *seven* and *eight*, from Tuesday the 27th of July, to Tuesday the 22nd of December, till the whole sum shall amount to *twenty* shillings, shall receive *twenty-four* shillings, at the end of the time, in money ;—or, if they wish it, they may have the value in *clothing* or *coals* at *reduced prices*.

If any contributors should find it inconvenient to continue their regular payments, they may at any time receive back what they may have already paid, without addition.

Some one or more of the following committee of gentlemen will attend at the School-house every Tuesday evening, to receive the contributions :—

VEN. J. H. POTT, *Vicar*.
 REV. T. S. EVANS, } *Curates*.
 REV. C. LINDEN, }
 REV. P. FRYE, *Minister of Brompton Church*.
 REV. J. H. EARLE, *Minister of St. Barnabas Chapel*.
 REV. E. W. GRINFIELD, *Assistant Minister*.

Mr. CHESTERTON, *Churchwarden*.
 REV. DR. HAMILTON.
 REV. GEORGE DAVYS.
 RICHARD CLARKE, Esq.
 JOHN SHEPHARD, Esq.
 ROBERT WYNN, Esq.

A FEW WORDS AT THE BLACKSMITH'S SHOP, ABOUT THE SQUIRE.

As Tom Wells, the carpenter, was passing along the village, he stopped a few minutes to talk with some of his neighbours who were standing about the blacksmith's shop.

TOM WELLS. Well, neighbour blacksmith, and how is it with you?

BLACKSMITH. Bad enough.

T. Why, what's the matter? Arn't you well?

B. Oh yes, I am well enough, for a matter of that; but what's the use of being well, and having a good stomach, if you have no meat to put into it?

T. What, is it so bad as that with you? Is business so slack as that? I thought you had always plenty to do; and there is nobody in your line here besides yourself—you have all the horses in the parish to shoe.

B. Yes; and few enough they be. When the Squire was here with his coach-horses, and his nag-horses, and his cart-horses, and always one thing or other to do in the house, there was work enough, but since he's gone away and left the Hall empty, there is no work to keep a poor man from starving. I used to keep myself, and have plenty for the family at home, and have all decent and comfortable; but it's all up now.

T. Why, neighbour, I think you are the very man that was always grumbling and growling against great men and squires, and saying what a shame it was that they should have so much money, and so many fine horses and carriages, and be able to take so much pleasure, and that you seemed to be made for nothing else but to shoe their horses, and mend their carriage-springs for them. You see now that a great gentleman is of some use in a parish, and that his money does some good to others besides himself, for it kept your family, you say, in comfort.

B. Why, that's true, and I was a fool for saying what I said. I knew no better. I did not stop to consider what I was saying. I was discontented, and I grumbled and growled, without knowing what I was talking about. Experience has taught me, that, to have a gentleman spending his money in a parish, and paying his way, is the best thing that can happen to us poor people. I should have seen it so at first.—I was wrong.

THE TAILOR. Why, blacksmith, I always told you you was wrong in that.—I always counted it a capital thing to have a family like the Squire's among us—I found it so; what with the children's clothes, and the servants, and a job at the Squire's now and then, I always had plenty of work. I miss the family greatly, I assure you. But you, and two or three more of you, by looking so glumpy and discontented, and saying such strange things, and being ready to join in any disturbance against those above you, hurt the Squire's mind, and my Lady's too, and I think they were glad enough to get away; and you are the first person, now, to find out the good you got from them, and your loss, now they are gone. I have heard you grumble too about the clergyman, and say that he had more than was needful for him, and that it would be well if you had some of his glebe for your share.

B. I tell you, neighbour, I talked like a fool. The clergyman does do a deal of good in the parish, besides what he teaches us. I get some good jobs from him, and if *he* was to go too, I should be worse off still; the farmers give us some jobs, to be sure, but there are not enough of them here to do us much good, and none of them keep many horses.

TAILOR. I remember, besides, you said that some of these farmers were too rich.

B. The richer they are, the more they can spend amongst us.

TAILOR. I see you have changed your note, neighbour.

B. "Experience makes fools wise." I wish we had always somebody in the parish who had money to spend amongst us—It's better for us all.

TAILOR. You are right; but once you said that if the Squire's land was all divided among the poor, it would be a rare thing for us.

THE SCHOOLMASTER. You did say so, neighbour.

B. I did.

S. I would rather have the Squire back, and receive the money from the children that he sent to school, besides all that I got by his support and encouragement of my school in other ways.

B. Ah, schoolmaster, you are a scholar, and know a deal about figures, but I don't see how you make it out that it is better to be paid for your labour than to have land of your own.

S. Why, neighbour, you may say what you please about figures—but I can tell you that there is nothing to be done without them—now, let me see—How many pounds a year do you suppose the Squire gets?

B. Nay, I don't know; I dare say it's as much as four thousand pounds—that's a deal of money!

S. And how many people do you think there are in the parish?

B. O, a matter of a thousand.

S. And how much would that come to apiece, if it was all divided among us?

B. I am no scholar—but I reckon it would be just four pound a year apiece.

S. And do you think, if it was to be so, we should be better off—I mean if the Squire was to go away altogether, and we have the property amongst us?

B. Why, I took thirty pounds last year for my shoeing bill, from the Squire.

CARPENTER. And I had twenty-four for carpenter's work.

SHOEMAKER. And I had fifteen.

TAILOR. And I had eighteen.

SHOPKEEPER. And I took as much as thirty at the shop, what with servants and all.

BUTCHER. I took a deal more than any of you.

BAKER. I took a good deal, I know, and I wish the Squire was always amongst us. I miss the family sadly.

SCHOOLMASTER. It seems, then, that we get all of us a great deal more from the Squire than we should have if his property was divided amongst us. And if all the property of the lords, and gentry, and clergy were to be divided among the poor, I look upon it, that it would be the worst thing in the world for us.

CARPENTER. To be sure we should all be ruined ; there would be nobody to employ us. What would that morsel of land do for us?—I think we should all speedily be starved.

BLACKSMITH. I shall soon be ruined, I know, if the Squire does not come back again. I see now plain enough, that whilst the poor help the rich by their labour, the rich help the poor by employing them ; and that we cannot well do without them. I wish the Squire was come back again. V.

ANIMALCULES.

WE know what new and wonderful sights are brought before us by means of the telescope, from which we find that the works of God are extended beyond the bounds of our conception ; there is no end of their greatness and of their number. The microscope brings before us things equally wonderful. Those animals which are too small to be seen by the naked eye, are, by means of the microscope, found to be as perfect

in their forms, as those of which our common observation enables us to judge. There seems, in truth, to be no limit to the powers of the Creator, whether we look at those of his works which are above us, or at those below us. The following extract gives us a striking example of this truth.

“Animalcules have been discovered, whose magnitude is such, that a million of them does not exceed the bulk of a grain of sand; and yet each of these creatures is composed of members as curiously organised as those of the largest species; they have life and spontaneous motion, and are endued with sense and instinct. In the liquids in which they live, they are observed to move with astonishing speed and activity; nor are their motions blind and fortuitous, but evidently governed by choice and directed to an end. They use food and drink, from which they derive nutrition, and are therefore furnished with a digestive apparatus. They have great muscular power, and are furnished with limbs and muscles of strength and flexibility. They have the same appetites, and passions, as our own species. Spallanzani observes, that certain animalcules devour others so voraciously, that they fatten and become indolent and sluggish by over-feeding. After a meal of this kind, if they be confined in distilled water, so as to be deprived of all food, their condition becomes reduced. When common water is supplied to them, they regain their spirit and activity, and amuse themselves in the pursuit of the more minute animals: they swallow these without depriving them of life, for, by the aid of the microscope, the one has been observed moving within the body of the other. These singular appearances are not matters of idle and curious observation. Must we not conclude that these creatures have heart, arteries, veins, muscles, sinews, tendons, nerves, circulating fluids, and all the concomitant apparatus of a living organised body? And if so, how inconceivably minute must those parts be! If a glo-

bule of their blood bears the same proportion to their whole bulk as a globule of our blood bears to our magnitude, what powers of calculation can give an adequate notion of its minuteness?"

(*Dr. Lardner's Cabinet Cyclopædia*, vol. v.)

TO PREVENT HAY FROM FIRING.

PERHAPS there is not a more mismanaged point in farming than the making of good hay from grass, when in a proper state for cutting: and yet the mode is as simple as any thing can well be imagined to be. When the hay is arrived at a proper state of dryness to be fit for the stack or the mow, no time should be lost in moving it from the field, for every hour that it is exposed to the sun after this does it essential injury, in drying away those juices which constitute, after the fermentation in the stack, the principal virtues of the hay; and it is frequently found, that cattle refuse hay which has been kept exposed to the sun too long after it was in a proper state for housing. I should always put the hay into cocks a little before it was quite dry, to allow it to sweat a little in the cock, and if I found it a little too damp when I had begun to stack it, I should put between every load of hay a quantity of dry oat straw, or any other kind of straw if oat straw was not at hand, and the superfluous moisture of the hay would go into the dry straw, and make it almost as good as hay itself. After all precaution it sometimes happens that a stack of hay, clover, or corn, will be put together not sufficiently dry. In this case, when you perceive it to be heating, and think it has arrived to a sufficient sweat, beyond which you would not wish it to go, you begin to take the stack in pieces, making it into another stack close by, taking care that you suffer

the sweat to stiffen before you put it into the new stack. You will find that the new stack will not heat, and that the hay will be much better than if it had not sweated at all, and that your cattle will prefer it to any else you may have. (*Greaves on Agriculture.*)

THE POOR MAN'S EXPOSITOR.

(No. III.)

Matt. v. 29, 30. “If thy right eye (or thy right hand) offend thee (i. e. ensnare thee), pluck it out and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.” A similarity is here drawn between the members of the body and the habits and propensities of the mind. As it is the business of a sensible man to submit to having a diseased limb cut off rather than to having his life endangered, so is it the duty of a true Christian to subdue every sinful habit and lust rather than endanger his everlasting salvation. If there be any particular propensity of our nature which leads us astray, it must be overcome; if there be any particular habit of our life contrary to the Gospel, it must be given up; in this sense it is that we must pluck out our eye or cut off our hand which ensnares us; for it is better for us to overcome and subdue our evil habits and propensities, and sins, while in *this* life, and afterwards to enter into the kingdom of God,—than to indulge in our sins and follies *here*, and at last “to be cast into hell.”

Matt. v. 34. “Swear not at all.” These words of our Saviour do not refer to judicial oaths, but to the practice of vain and wanton swearing in common discourse, as is evident from what follows; where he

says "let your *communication*," that is, your answers in common conversation, "be yea, yea, and nay, nay." That the taking of oaths, when required by law, is not here condemned, is clear from many other parts of Scripture. When our Saviour, before his crucifixion, was brought to the high-priest and questioned by him, he answered nothing; but when he said, "I adjure thee by the living God," which was in fact administering to him a judicial oath, our Saviour immediately answered him. *Matt.* xxvi. 64.

Again, St. Paul says, "God is my witness." *Rom.* i. 9. And to the Corinthians he says "I call God for a record upon my soul." *2 Cor.* i. 23. These are evident sanctions to the use of judicial oaths; and at the same time supply a sufficient answer to the scruples of *Quakers* and *Moravians* concerning them.

Matt. v. 39. "Whosoever shall smite thee on thy right cheek, turn to him the other also." These precepts are not to be understood literally, any more than, at verse 42, it should be expected of us to give or lend to any idle importunate person whatever he may think fit to ask of us. The meaning is, that, when we suffer some trifling injury from another, we ought not immediately to resent it by returning "evil for evil," but to recompense good for evil; for as we profess to be the followers of Christ, who bore so much for us, and with so much patience, so ought we to bear injuries from one another, and learn of Him to be meek and lowly of heart.

Matt. vi. 2. also v. 16. "Verily I say unto you they have their reward." That is, they have their reward in the notice and applause which their conduct excites amongst *men*; *this* is their reward, but they are not to expect any from *God*.

Matt. vi. 22. "The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light." A single eye is one which sees distinctly and clearly, and then the whole body is full of light; but if the eye be *evil*, that is, distempered

or injured, then the body will be exposed to darkness. In this passage, the outward light of the bodily eye is compared, by our Saviour, to the inward light of the soul—to those principles and motives which direct and govern our actions; and if these be evil, that is, distempered and vitiated, then will our lives be spiritually dark, and thus “the light that is in us be darkness.”

Matt. vi. 24. “Ye cannot serve God and mammon.” Mammon means the riches and pleasures and vanities of the world; but we cannot serve God and the world. A religious life and a worldly life are quite inconsistent with each other; for while God requires us to mortify and subdue our passions and lusts, the world increases and encourages them. God requires a sincere regard to religion and to the care of our souls; but the cares of the world and the importunities of vice and pleasure interrupt these spiritual employments; and hence it is that “we cannot serve God and mammon.”

Matt. vi. 34. “Take no thought for the morrow.” That is, be not over anxious and solicitous about the future: it is not meant that we should, in a literal sense, take no thought for our life or the means of supporting it, but that our thoughts are not to be greatly occupied with them—our first and principal business is “to seek the kingdom of God and his righteousness,” and our other duties, though important and not to be neglected, are secondary to these.

Matt. vii. 6. “Give not that which is holy unto the dogs, neither cast ye your pearls before swine.” That is, do not press the sacred precepts of the Gospel upon those who ridicule and scorn them: the wise man says “reprove not a scorner, lest he hate thee,” and “speak not in the ears of a fool, for he will despise the wisdom of thy words.” The blessed Gospel is too great a treasure to be wasted upon those who wilfully refuse it; then it is “as pearls cast before swine.”

Matt. vii. 29. "He taught them as one having authority, and not as the scribes." The scribes taught, for doctrine, the "commandments of *men*:" our Saviour, on the contrary, had divine authority, and taught the commandments of *God*.

Thus ends our Saviour's admirable Sermon on the Mount, which, as Bishop Porteus says, contains precepts of morality, "the purest, the soundest, the sublimest, the most perfect that had ever before entered into the imagination, or proceeded from the lips, of man."

KIRDFORDIENSIS.

(To be continued.)

HYMN.

I PRAIS'D the earth in beauty seen,
With garlands gay of varied green ;
I prais'd the sea, whose ample field
Shone glorious as a silver shield ;
But earth and ocean seem'd to say,
" Our beauties are but for a day."

I prais'd the sun, whose chariot roll'd
On wheels of amber and of gold ;
I praised the moon, whose softer light
Gleam'd sweetly on the summer night ;
But moon and sun in answer said,
" Our brilliant hours are numbered."

O GOD ! O good beyond compare !
If thus thy meaner works are fair,
If thus Thy bounties gild the span
Of sinful earth, and fallen man,
How glorious must the mansion be
Where Thy redeem'd shall dwell with Thee !

C. S. R.

July 13th, 1830.

DEATH OF KING GEORGE THE FOURTH.

OUR last Number was printed before the death of the late King ; and it is now too late to record that event by way of *news* ;—we cannot, however, let the subject pass without a single word which may enable our readers, on looking back into these our little volumes, to see at least when the reign of George the 4th ended, and that of William the 4th began.

George the 4th, after a long and afflicting sickness, attended with very severe bodily suffering, departed this life on Saturday morning, June the 26th. Nature seemed to have been exhausted by its previous struggles, and death came unattended by pain.

His Majesty was in the 68th year of his age—he was born on the 12th of August, 1762. In the year 1811, on the illness of his royal father, George the 3d, he was invested with the office of Prince Regent; and, on the death of George the 3d, in 1820, he became King ; so that his late Majesty was Prince Regent for nine years, and reigned ten years as King. The nineteen years, during which he executed the King's office, are full of events of high importance, which it is the business of the historian, not ours, to record.

As George the 4th left no children, his brother, formerly Duke of Clarence, now sits on the throne of these realms, under the title of King William the 4th. Our readers, if they have studied the little History of England which has been printed in our pages, as well as in a separate form, are well aware that our first King of this name was William the Conqueror, who came from Normandy, in France, *nearly 800 years ago, and got possession of this kingdom by force of arms ; that he reigned 21 years, and that his son, William the 2d (called Rufus, or

* In the year 1066.

red, from the colour of his hair), succeeded him in the year 1087; that the third William was the Prince of Orange, who came over from Holland, and was made King after James the 2d had abdicated, or given up, the crown, and thus effected the celebrated revolution of 1688. The present King is therefore William the 4th. May God long preserve him to govern these kingdoms in peace—to the honour of God, and the maintenance of true religion and virtue.

The Lying-in-State and Funeral of George 4th.

THE following account of the late King's funeral is taken from the London Gazette:—

The remains of his late Most Sacred Majesty King George the Fourth, of blessed memory, lay in state in the Great Drawing-room of Windsor Castle, attended by one of the Lords of his Majesty's Bedchamber, two grooms of his Majesty's Bedchamber, two officers of arms, four of his Majesty's gentlemen ushers, six of the hon. band of gentlemen pensioners, and eight of the yeomen of the guard, from Wednesday, the 14th of July, at ten o'clock in the morning, to the time of interment.

The state apartment was hung with black cloth: the King's guard chamber, and the presence chamber leading to the state apartment, and the great staircase, were also hung with black cloth, and lined by gentlemen pensioners and yeomen of the guard.

The royal body, covered with a purple velvet pall, thereon escutcheons of the royal arms, with the imperial crown of the united kingdom and the royal crown of Hanover laid thereon, was placed under a canopy of purple cloth, also having escutcheons; the royal standard was suspended under the canopy and over the body; and the following banners, viz.—the union banner, the banner of St. George, the banner of Scotland, the banner of Ireland, the banner of Hanover, and the banner of

Brunswick, supported by the gentlemen pensioners, were arranged on each side of the royal body.

At the head of the corpse was seated a lord of the bedchamber, between two grooms of the bedchamber, as supporters; on each side of the body two gentlemen ushers of his late Majesty; and the officers of arms stood at the feet.

The public were admitted to the state apartment, from ten to four o'clock on Wednesday, the 14th, and from ten to three on the following day.

At eight o'clock on Thursday evening, the 15th, the King's Most Excellent Majesty, as chief mourner, took his seat at the head of the corpse, and at nine o'clock the procession moved to the state apartment, and down the great staircase, when the royal remains were conveyed along the platform to St. George's chapel.

At the entrance of the chapel, the royal body was received by the Dean and Prebendaries, and the procession moved into the choir, where the royal body was placed on a platform under a canopy of purple velvet, and the crowns and cushions were laid upon the coffin.

His Majesty, the chief mourner, sat on a chair of state, at the head of the corpse, and the supporters stood on each side.

Their Royal Highnesses the Dukes of Cumberland, Sussex, Prince George of Cumberland, the Duke of Gloucester, and Prince Leopold of Saxe Coburg, were seated near his Majesty, the chief mourner.

The part of the service before the interment, and the anthem, being performed, the royal body was deposited in the vault, and the service being concluded, his Majesty, the chief mourner, was conducted from the choir to the chapter room of the chapel, preceded by the sword of state. After a short pause, Sir George Nayler, Garter Principal King of Arms, pronounced near the grave the styles

of his late Most Sacred Majesty, of blessed memory, as follows:—

“ Thus it hath pleased Almighty God to take out of this transitory life, unto His Divine Mercy, the late most high, most mighty, and most excellent Monarch George the Fourth, by the grace of God, of the united kingdom of Great Britain and Ireland, King, defender of the faith, and sovereign of the most noble order of the garter; King of Hanover, and Duke of Brunswick and Lunenburgh.”

“ Let us humbly beseech Almighty God to bless and preserve with long life, health and honour, and all worldly happiness, the most high, most mighty, and most excellent Monarch, our Sovereign Lord William the Fourth, now, by the grace of God, of the united kingdom of Great Britain and Ireland King, defender of the faith, and sovereign of the most noble order of the garter; King of Hanover, and Duke of Brunswick and Lunenburgh.

“ GOD SAVE KING WILLIAM THE FOURTH.”

SELECTIONS FROM DIFFERENT AUTHORS.

Let your expectations be moderate, and your disappointment will not be grievous. Events feared often prove best; and where we have expected satisfaction, we often meet with crosses.—These are God's ways, who knows what is good for us much better than we ourselves know. *Bishop Wilson.*

He that loseth his good name, loseth the power of doing good. *The same.*

Whoever does not faithfully believe the possibility of doing every thing through Christ who strengthens us, will neither pray for such a power, nor attempt to act by it, nor trouble himself about it.

The same.

If a man is alone in doing his duty, he has the more reason to be thankful to God, and not to be ashamed of it before man.

The same.

The best way to prevent wandering in prayer is, not to let the mind wander too much at other times, but to have God always before you in the whole course of your life.

The same.

If we so use the Lord's day as to separate it from profane things to holy exercises, it will be a blessed day to us, for God's blessing given to this day is a real blessing, and will cause us to grow in holiness here, and, by it, to blessedness in the life to come.

Bishop Andrewes.

This is our rule, most plainly revealed from God's word—that it is His will that we should keep the seventh day holy.

The same.

Although there might be a worship performed to God on other days, yet that it might be more solemn, public, and universal, and the heart of man more free from worldly avocations, God therefore would have a special day dedicated to his honour and service, wherein the creature should solemnly perform his homage to the Creator.

The same.

The Apostle Paul says, our daily food is to be "received with thanksgiving," (1 Tim. iv. 4.) Here he approves and sanctifies the religious custom of blessing God at our meals, as our Saviour, when he was about to distribute the loaves and fishes, "looked up to heaven, and blessed, and brake." What then can be said of those, who have their table spread with the gifts of God, and yet constantly sit down and rise up again without suffering so much as one thought of the Giver to intrude upon them? Man is free to partake of all the good creatures of God, but thanksgiving is the necessary condition.

Bishop Newton.

EXTRACTS FROM PUBLIC NEWSPAPERS, &c.

The gnat is furnished with a proboscis, which is at once an awl proper for piercing the flesh of animals, and a pump by which it sucks out their blood. This proboscis contains, besides, a long saw, with which it opens the small blood-vessels at the bottom of the wound which it has made. He is likewise provided with wings to transport himself wherever he pleases; a corslet of eyes studded round his little head, to see all the objects around him in every direction; feet supplied with brushes for cleansing himself; a plume of feathers on his forehead, and an instrument answering the purpose of a trumpet to proclaim his triumphs.—*St. Pierre.*

CAUTION.—An inquest was held at the Lord Somers' Arms, Somers-town, touching the death of Robert Halliwell, a remarkably fine little boy, four years old, whose death was caused by swallowing a quantity of oil of vitriol. James Kenchley deposed that on Tuesday afternoon he went to the shop of Mr. Halliwell, who is a grocer and oilman, for the purpose of purchasing a pennyworth of vitriol to clean his master's scales. Mr. Halliwell's daughter, a young girl about 15 years old, served him from a small stone bottle. After furnishing Kenchley with the vitriol, she unfortunately left the bottle on the counter during her absence for a few minutes in the parlour, and in the interval her little brother took a drink from it, and then ran into the parlour with the liquid running from his mouth, and his eyes nearly starting from their sockets with agony. The jury returned a verdict of "Accidental Death."

Wednesday evening a jury assembled in the committee-room of Guy's Hospital, to inquire touching the death of John Power, aged four years. —Joseph Tucker stated, that on Monday week last, between four and five o'clock in the evening, he was in his father's house, when he heard a noise in the street, and a cry of "Stop! stop!" He looked out of the window and saw the deceased under the wheel of a timber-cart, which was on the foot-pavement. The carman endeavoured to stop the horses, but could not, *as he was in liquor*. Had he been sober, the accident would not have happened.

A young farmer in this county, who found himself going to ruin, advised with an old neighbour, who told him he would soon get right if he would bestow a pot of water on the ash-tree in his garden every morning, at four o'clock. Wondering at the counsel, but resolved to act upon it, he got up and performed the operation, but in the course of three mornings made such discoveries of what was going forward on his premises, that his eyes were opened at once to the efficacy of his old neighbour's advice, and he ever after dated his prosperity from the use of his watering-pot.—*Bath Herald.*

Lately, a child, between three and four years of age, belonging to a gardener, of Grantham, was dreadfully burnt while in the act of baking small pats of paste on the bars of the fire grate. The unfortunate little sufferer was very negligently left, with two or three of its little brothers and sisters, whilst the father and mother were gone to their garden.—*Nottingham Paper.*

A person thus addressed a Sabbath-breaker:—"Suppose now I had been at work hard all the week, and earned seven shillings; and suppose I met a man, and gave him six shillings out of the seven, and told him, too, that my keeping the other was intended for his advantage, what should you say to that?" "Why, I should say that you were very kind, and the man ought to be full of thanks." "Well, but suppose he was to knock me down and rob me of the other shilling; what then?" "Why, then, he would deserve hanging." "Well, now, this is your case; 'thou art the man.' God has freely given you six days to work in, and earn your bread, and the seventh he has kept to himself, and commands us to keep it holy; but you, not satisfied with the six days God has given, rob him of the seventh; what then do you deserve?" The man was silenced.

CAUTION.—A gentleman lately suffered a most terrible accident, and was dreadfully injured by his horse rearing up and plunging violently, in consequence of the fright occasioned by an umbrella or parasol being suddenly opened before him.—*London Paper.*

AMERICAN COW TREE.—Mr. Fanning, who was unsuccessful in an attempt last year to introduce this tree into England, has great hopes of succeeding this season. The specimens which he formerly brought were the first ever seen in Europe. The milk which comes from this tree can be dried in the form of lozenges.

Laurel oil, if applied to the walls and doors of places where meat is kept, has been found to keep off flies.

SHOCKING DEATH.—An inquest was held by Joseph Carttar, Esq. Coroner, at the Coach and Horses at Bexley, Kent, on view of the body of a fine boy, aged three years, named Albert Sewell, who came by his death under the following painful circumstances:—

It appeared that on Saturday evening the mother of the child was about to prepare her husband's tea, and a kettle of boiling water was standing on the fire; she had occasion to leave the room for a few minutes, and during her absence the poor child put its mouth to the spout of the kettle and drank a portion of its boiling contents; the shrieks of the poor child were heard by its mother, who, in a state of great alarm, ran to its assistance, and found it in the utmost agony, and as well as it was able explained the cause of its sufferings. Mr. Cummings, a surgeon, was instantly sent for, and did every thing in his power to save the little sufferer, but all his efforts were useless, as the deceased expired a few hours after.

TO CORRESPONDENTS.

WE have received the Communications of *S.L.A.*; *F.V.*; *R.W.*; *R.H.*; *B.*; *L.S.R.*; *C.S.R.*; *E.L.E.*; and *Kirdfordiensis*.

THE
Cottager's Monthly Visitor.

SEPTEMBER, 1830.

PRIDE.

IN a walk on a fine summer evening with some friends in the country, we called in to see one of our poor neighbours, who had lately removed into a new house. Alice Jones had lived entirely by herself; and as she was a cripple from long continued rheumatism and old age, and had never been a very cleanly or active woman, it is no wonder that her house, which had always been a scene of dirt, should seem as if it would now afford no comfort to a poor helpless old woman, who had no friends near to assist her, and whose frequent illnesses required some good nursing. The clergyman, Mr. C., who wished to do every thing possible for the temporal as well as spiritual good of his people; had, not long before, arranged for her to go and live with Hannah Cropper, an old woman who, like Alice, was supported by the parish, and by charity, but who, though her eye-sight nearly failed, was still active, cleanly, and kind, and would be able to take all the care of Alice, which her helpless state required. Mr. C. hoped, too, that her new inmate might be of service to Hannah, who had, for some time, been unable to see well enough to read her Bible, while Alice, however infirm in other respects, could still see very well, and was able, if she was willing, often to read the word of God to Hannah; and thus might these two poor creatures, each helpless in

some respects, prove a blessing to the other. When we entered the house, Hannah was absent, and we began to ask Alice how she liked her new residence, and hoped that she and Hannah agreed very well together. We could soon see that something was the matter. "She would not complain; no one could say she ever said an unkind word; no, no, she would keep her temper, whatever other people might do."—"Well," said Mr. C., who was anxious to find the cause of her unhappiness, "but I hope you try and make yourself useful to Hannah as well as you can by reading the Scriptures to her, and joining in the worship of God together." The poor old woman drew herself up as far as she could, and darting angry looks from her sharp little eyes, said, "I have read once, I have read twice, and I must say, I'll never do it again. She don't understand, she don't take it in, and I get no thanks for my pains."—"But I had hoped, Alice," said Mr. C., "that you were aware that it is not for the sake of thanks from our fellow-creatures that we are to go on in our duty, and that Christ commands us not only to be kind and to love those that love us, but to *love* all our fellow-creatures, even our enemies. And what are the fruits of love? You, who are able to read God's word, and have often heard it, ought to know that they are 'patience, long-suffering, and kindness;' and I much fear, if I may judge either from your words, your manner, or your looks, these have not been shewn to poor Hannah's ignorance, or perhaps her perverseness." Old Alice would only mutter out, "It's easy talking, and she did her best, but some people could not be borne with;"—till the return of Hannah put a stop to her speeches.

Mr. C. expressed his sorrow to her that she and Alice were not the good friends to each other he had hoped they would be; and Hannah began some excuses, with "Indeed, sir, she is so fretful to me." He then said, "he feared that she did not seek the

best means of harmony, and that they did not join in serving the Lord, and reading his word together.”—
“Why then, indeed, sir, I must say she has begun to read a little sometimes; but you see, she is not so bright as she was: and though I cannot see now just what is in the book, yet, for all that, I know when she is wrong, and does not read out the words properly; and then she won’t bear me to set her right ever, or to say a word.”

What a melancholy instance, I thought, is this, of the universal, unconquerable nature of pride, that two poor creatures, objects of pity and compassion to all who see them, should still have hearts as full of self-consequence, as reluctant to be instructed, as proud of their little glimmering of knowledge, as if they were the most learned persons upon the earth. Let this teach me, I thought,—that it is not knowledge that availeth, but a humbled and sanctified heart.

Mr. C. did not leave the cottage without endeavouring to point this out to the two old women, and exhorting them earnestly and affectionately to seek, in prayer, for the assistance of God’s Spirit, to enable them to see and feel their *own* faults and sins, instead of their neighbour’s, and to give them that perfect spirit of love, which “hopeth all things, endureth all things.”

As we pursued our way home through the pleasant fields, the countrymen were returning from their work, the cows quietly following the herdsmen home to their stalls, the sheep folded on the pasture, every little flower shutting up its leaves at the approach of darkness, and all vegetation bending under the gentle dew from heaven, which would refresh it after a burning day, while the sun had just slowly sunk beyond the horizon, and every thing around and above seemed to speak stillness and peace. And it is then man alone, I thought, who is not at peace: it is his rebellious will alone which seems to war against the universal law of peace; and in every situation of life,

either elevated or humble, he lifts his thoughts, his words, perhaps even his hands, against his fellow man. Can it indeed be man who was created in the image of God? How woefully, alas! has sin defaced this image of the Almighty, who is love! Oh, let us then all make such reflections in our own minds; let us consider how far, how immeasurably distant, we are in our own hearts from the image of God, how far we each are from keeping the perfect law of love; and may we all pray that God may grant us his Holy Spirit to open to us deeper views of the sinfulness of our own hearts, to renew them by his Spirit, and to assist us in our daily, hourly efforts to attain that most excellent gift of charity, which "suffereth long and is kind."

E. E.

ON THE FORGIVENESS OF INJURIES, AND THE SIN OF ENCOURAGING ANGRY PAS- SIONS.

"LORD! how oft shall my brother sin against me, and I forgive him—till seven times? And Jesus answered, and said unto him, I say not unto thee, until seven times, but until seventy times seven."

Did not our Saviour, in this reply, command us to forgive as *oft* as we were injured? What a lesson does this teach us! Of what vital importance is it that we should consider it well!

When we retire to rest, at variance with any one, how few of us reflect, that we retire to rest at variance with our Maker and our Judge! and that, although we may have knelt down and repeated the Lord's Prayer, we have never even asked forgiveness of those sins wherein we have offended during the day; that we have even forfeited our hopes of eternal happiness by neglecting to implore the pardon of an

offended God—by scorning it—by resolving to live without it. How awful is the thought, that, if we *do* say our Lord's Prayer at all, while anger *rests* in our bosom, we are beseeching God to curse instead of bless us! We are entreating him *not* to forgive us our sins—*not* to receive us into favour. We are using the very words for our soul's destruction, which *He*, who is all-merciful, designed for our soul's health; for the peace of our neighbour and of ourselves. "Forgive us our trespasses as we forgive them that trespass against us.—For if ye forgive not men their trespasses, neither will your heavenly Father forgive you your trespasses."

Thus our Lord himself shews the meaning of these very impressive words, with which he instructs us to approach the throne of the Most High, when weary and heavy laden with the burden of our sins, we seek refreshment in the remission of them through the merits of his atoning blood. In these words he expressly commands us to offer up our prayers. We dare not ask forgiveness unless we express our willingness to forgive: this divine petition is *so* worded by the Author of peace and righteousness, that we must even pray and entreat our God and Redeemer, not to forgive us till we have forgiven our brother; not to receive us into favour while we indulge even an angry thought against a fellow-creature.

In this state of moral trial the insidious worker of evil, ever watchful to betray us into a false security and self-complacency, may, in this instance, if we are not very guarded, effectually succeed and lull our conscience by some such deceitful worldly arguments as the following; which surely must be fallacious when opposed to the divine Sermon on the Mount, and the thirteenth chapter of 1 Corinthians. "I have no objection to be reconciled, but I was not in fault. No one certainly loves peace more than I do. But then *something* is due to ourselves, and it would be mean-spirited indeed, to receive an insult, and

then be the first to offer to make up the difference without a suitable apology? It would actually be acknowledging oneself in error, when really and truly it was no fault of mine which led to this difference. At all events, let him meet me half way." Or, "What would you have me do more? I have made advances, and they have been rejected, there can be nothing wanted on my part! Well, for the sake of peace, I will make it up. But as for ever *forgetting* such conduct, I cannot. Besides, he is of such a disposition, that it is impossible to live at peace with him." All this may have something of truth in it:—but, if the still small voice of conscience, the divine influence of the Holy Spirit, were suffered to operate in us, to the suppression of worldly motives, it would leave us unsatisfied, till we had so entirely subdued our anger, as not even to indulge it in *thought*. We should be hourly endeavouring, and hourly more successful in our endeavours to gain such an ascendancy over our warring passions, as to be ready, on a moment's warning, to receive our offending brother, as we hope to be received at that awful tribunal, where all hearts will be open, all desires known, and all our motives, good and bad, even the most secret, known and judged;—and not only known and judged, but rewarded or condemned.

Oh! what would become of us, if *our* weak endeavours, our repentance, our desire of amendment, were not promised acceptance through Him who died for us, and now intercedes for us? Can we hope for mercy? We can. How comforting the assurance! How pleasing the terms! "If ye shew mercy."—Let us not cry unto our God in the holy Psalmist's words, "Search me, oh my God, and know the ground of my heart; examine me and know my thoughts," unless we ourselves resolve to know them also; unless, in praying for forgiveness, we have determined to ascertain, by strict examination, whether we exercise perfect forgiveness towards others. We know, by

sad experience, that the great enemy of souls will, by every artifice in his power, strive to keep us in ignorance of ourselves, and so to render our prayers ineffectual. But happily for us, we are not left without a guide to enable us to discover the strong hold he is struggling to gain in our hearts. Happily, he cannot overcome the power of that Being, who is always ready to help his people who pray to Him, and trust in Him.

Let us pray that this our heavenly Protector would pour into our hearts his most excellent gift of charity, of love, which "thinketh no evil;" and let us resist every inclination to speak against those who have offended us, and let us check every disposition to hear them spoken against by others. If our whole hopes of salvation rest upon the mercy of God, upon his forgiveness of our sins; if that Saviour, to whose merits we trust for eternal happiness, died to purchase pardon for us, how can we be his followers, if we are unforgiving to others? "Ye are my disciples," says our Lord, "if ye have love one towards another."

S. B.

THE SINGING OF BIRDS.

CERTAINLY do these pretty creatures yield praise to their Creator in their melodious notes; at the same time, how do they sweeten our labour, and their own lives; for they, no doubt, take pleasure in their own music, and their pleasure is pure and unmixed with care, though they know not where to find the next meal; and good reason why, for they have God himself to feed them.

But have not I the same God to provide for me that they have? what then do I mean, to be so often thoughtful and anxious as I am? Surely God hath as much care for me as for these birds; yea, He hath abundantly more, for He hath done infinitely more for me; and I have his express promise, that

if I will but serve him, He will provide for me. Away then, all doubting and anxious thoughts; I will henceforward cast all my care upon God; so to do is, I am sure, my duty; and, by these creatures, I see that it would be also my happiness.

O gracious God, of Thee I am, and on Thee I depend; my being and my well-being is the effect of thy mere goodness; O teach me duly to rely upon that goodness; banish from me all undue anxiety and thoughtfulness about the things of this life. Thou hast given me my body, and shall not I trust Thee for raiment? Thou hast given me my life, and shall not I rely upon Thee for food? Thou hast done the greater things for me, and surely Thou wilt not deny me the lesser. I know, indeed, that by my neglect of thy kingdom, and of thy righteousness, I have forfeited my right to thy promise of providing for me; but I solemnly vow to Thee a stricter and better obedience for the time to come: O give me grace to fulfil my vow, and then I know Thou wilt not let me want any thing that is for my good.—*From the Farmer's Golden Treasury.*—Sent by T.

GOING HOME FROM WORK.

ZEALOUS have I been at my work this day, and, having done, am going home with satisfaction: how much better is this than a day spent in revelling and drunkenness! I have now a confident assurance of God's favour, and approval of what I have done; I can now lay myself down in peace, and without fear of any evil. How much joy doth there now spring up within my breast, from the meditations and prayers which I, every now and then, give myself up to, in the midst of my work! My heart is enlarged, and my spirit refreshed. Did men but know the pleasure of reli-

gion, they would never spend a day amiss. Let others delight themselves in ribaldry, lewd talk, and foolish jesting; I shall not envy them their mad laughter; for my own part, I have more satisfaction now from one pious thought, than I could have had from a thousand such follies.

O my gracious and merciful God, give me grace, I pray Thee, to spend every day of my life to good purposes! O let me never do any thing that may dishonour Thee, or wound my own soul; that so when my days draw to an end, and when I come to die, I may resign my soul into thy hands, with an assured hope of eternal life. Let me, I beseech Thee, go to my grave, as I do now to my home, in peace; and grant that after my body hath slept its appointed time, it may be raised to a glorious immortality; let me with joy meet my blessed Saviour at his coming; and do Thou come, Lord Jesus, come quickly. Amen.—*From the same.*

“TO WHOM SHALL WE GO?”

“SIMON PETER answered and said, Lord, to whom shall we go? Thou hast the words of eternal life.”
St. John vi. 68.

I.

“Will ye go too?” the Saviour said
Unto the faithful few,
Who, strong in faith, around Him stood,
To their allegiance true.

II.

Then thus the servant Peter spake,
Inspir'd by love divine,
“To whom, great Master, should we go?
The words of life are thine!”

III.

The great Apostle's words remain,
Unchang'd in truth or force,
Though ages since have o'er them roll'd,
In ceaseless, rapid course.

IV.

Though now no more the Son of God
Is view'd by human eyes;
Though all who follow'd Him on earth,
Dwell with Him in the skies.

V.

Yet still His hallow'd words abide,
His precepts still remain;
The words of life are His alone,
To our eternal gain.

VI.

To whom, if we desert the Lord,
Our footsteps shall we bend?
Can all the world's fair fleeting joys
To solid comfort tend?

VII.

Can riches stay the fell disease,
Or rob it of its pain?
Can pow'r command the wasted form,
To glow with health again?

VIII.

Their aid is vain,—they cannot change
The lot of mortal man,
Or add one single hour of life,
To our allotted span.

IX.

No—let us turn where, rich in love,
Our mighty Saviour stands;
Riches and power, and health and life,
All wait on His commands.

X.

But not alone each earthly good
On His blest will depends,
Far costlier treasures He can give,
And life that never ends.

XI.

O then, with Peter, gladly choose
The path your Saviour trod,
His life your guide, while here below,
Will lead to life with God.

L. S. R.

AN OFFERING FOR THE YEAR 1830.

TO THE INHABITANTS OF THE PARISH OF SEDGLEY.

DURING the time of my residence amongst you, I have frequently regretted that it should seem impossible to have any pastoral communication beyond that which the pulpit affords, with more than a small proportion of numbers so great as twenty thousand. For I cannot help feeling that it is my duty to influence for good, as far as lies in my power, however remotely, however slightly, every individual in the parish committed to my charge. In furtherance of this object, I propose henceforth, with God's blessing, to send you some such address as the following, on any topic of the Christian faith or practice, which may seem most suitable for your general edification. I trust that you will receive these pages as a token of my sincere regard for your welfare; and I earnestly pray that they may turn to your profit in that wisdom which leadeth unto life.

From your faithful Friend and Pastor,

CHARLES GIRDLESTONE.

Vicarage, Sedgley, 1830.

ON THE HOLY SCRIPTURES.

The Bible is the Word of God ; therefore, whenever you read it, remember, he is speaking to you. Use not, then, this book as you would any common volume, but lay it up by itself, handle it with reverence, study it with devotion ; so may you understand more clearly, and practise more entirely, what God therein has told you.

Read some portion of it every day of your life. If you read but one verse, read it with a lively conviction that God therein is speaking to your conscience. It is the method by which your Heavenly Father has thought fit to reveal to you his will. Let your soul commune with him in profound attention.

But observe, God has ordained ministers to enforce on you his doctrines, and his commands ; He has hallowed also one day in seven for your rest from labour, for your special improvement in things spiritual. If you attend not on the teaching of his ministers, if you profane that day which he has set apart for your instruction, can you be surprised that you understand not his Bible, that you feel in it no comfort, derive from it no increase of joy ?

The possession of this book will not profit you, unless you read it, and that diligently. No reading of it will avail, unless you pray, and strive to do what there you read. Nor will all your pains or prayers succeed, if you trust in yourself ; if you lean to your own understanding, if you set at nought those ordinances which God has provided for your edification. To possess this book, and not to profit by it ; to hold in your hands, to hear with your ears, God's word, and not to hearken to it in your heart, not to grow more holy, more heavenly-minded, will of a certainty aggravate your condemnation.

Employ, therefore, in its study, to the best of your ability, all due helps of grace within your reach ; and above all, faithfully endeavour to practise all in it

that you plainly understand. Thus will you find it a treasure that increases with the using. You will daily feel more and more deeply the importance of caring for the soul, the comfort of believing that God careth for you; you will see more and more clearly that all on earth is vanity, except as it may better fit you for heaven above; and you will ever more and more thankfully acknowledge God's goodness, in redeeming you from sin, and opening unto you the gates of everlasting life, through Jesus Christ and his Gospel.

Sent by J. C. W.

ANOTHER FIGHT.

THERE is another man killed in a fight: the party had been at a fair, and drinking. If we could get together an account of all the misery and the crime produced in this country, by fairs and by drinking, we believe it would be the most frightful history that ever was written.

“On the evening of Tuesday last, our third fair-day, after some men had been drinking together at the Druid's Head, a public-house in North-street, a fight took place between two of them, Benjamin Adie and John Hickin, both young people, from which the death of the former resulted. The fight first began at about eight o'clock, in the street, where nine or ten rounds took place, after which the parties adjourned to a field near Dunstall-lane, and in the second round there Adie was knocked down by a blow from his opponent on the stomach, from which he was unable to rise again or to speak. He was carried home, where he died, it is supposed, in about three hours; but, though his mother and others were in the house with him, the fact of his dissolution was not known to any of them till Mr. Gill, the surgeon, on Wednesday morning, found him lying in his clothes

on the floor, and informed them of it. One sad feature in the case is, that the aged father of Adie encouraged his son to the combat, swearing that he should fight, and threatening himself to knock down those who endeavoured to prevent it. An inquisition on the body of Adie was held on Friday, at the Peacock Inn, when a verdict of "Manslaughter" was returned against Hickin, who was thereon committed to our county jail for trial.—*Wolverhampton Chronicle.*

THE LABOURING POOR.

THE following plan for benefiting the labouring poor is acted on by E. B. Portman, Esq. the member for Dorsetshire; an example well calculated to abridge pauperism, and to promote the comforts of the lower classes:

Land.—Each parishioner who is capable of cultivating land may rent as much as he and his family can properly manage, according to the conditions of a lease.

Houses.—Each parishioner who is independent of the parish may have a spot of land whereon to build a cottage, according to a plan to be agreed upon, and to be supplied with rough stone and timber, according to the conditions of a lease.—Prizes will be given at the end of seven years to the person whose land and cottage shall be in the best order, and also to the second best of each class.

Fuel.—Fuel to be delivered, on a fixed day in each week, at a reduced price, in a quantity sufficient for the week's consumption of the purchaser; on condition that the money be paid on delivery, and that no such purchaser shall sell to another. A supply for three, six, or twelve months will be delivered, if required; but no additional supply will be allowed until the time for which it is calculated to last has expired.

Clothing.—Each parishioner contributing one penny per week, or fourpence per month, may receive at the end of each year the amount of the accumulated sum in such clothing, except hats and shoes, as he or she may desire, with such addition thereto as their conduct throughout the year may incline the managers to award from the charity fund : provided that, on the first of November, each contributor declares to the treasurer what kind of clothing is desired. The distribution to be made on the first of December. Any person selling the same is not allowed to contribute in future. Any refusal to account for the clothes, if required, will be considered as an improper sale.

School.—Each child may be admitted on condition of paying one penny per week to the manager, the value of which sum, at the end of each year, will be returned in such clothes as the child may require, with such addition as the manager of the charity fund may award, according to the regularity and general conduct of each child.



FAITH.

WE often hear different explanations given of the word *faith*; but if we would prevent ourselves from being bewildered about the interpretations of this word, or any other, our best method, in the first instance, is to consider the simple meaning of the word. *Faith*, then, simply means *belief*; to have faith in what a person says, means to believe what he says. Now, if we believe what a person says, and he tells us of something that will be of advantage to us, we immediately set to work to accomplish the object, to gain our point :—this is the *effect* of faith. And thus we see, that, though faith simply means belief, the effects of faith will be great indeed : and we well

know how much the Scriptures attribute to *faith*; so much, indeed, that the New Testament dispensation is often called by the name of *The Faith*. Faith, however, we say, simply means belief: the following little instance of the *effect* produced by faith we have taken from a newspaper: it is extracted from Mr. Cecil's Remains, a work, by the way, which contains a great deal of excellent good sense, as well as piety.

"Children are very early capable of impression. I imprinted on my daughter the idea of faith, at a very early age. She was playing one day with a few beads, which seemed to delight her wonderfully. Her whole mind was upon her beads. I said—'My dear, you have some pretty beads there.'—'Yes, papa!'—'And you seem to be vastly pleased with them.'—'Yes, papa!'—'Well now, throw them behind the fire.' The tears started into her eyes. She looked earnestly at me, as though she ought to have a reason for such a cruel sacrifice. 'Well, my dear, do as you please; but you know I never told you to do any thing, which I did not think would be good for you.' She looked at me a few moments longer, and then, summoning up all her fortitude, she dashed them into the fire.—'Well,' said I, 'there let them lie: you shall hear more about them another time, but say no more about them now.' Some days after, I bought her a box full of larger beads, and toys of the same kind. When I returned home, I opened the treasure and set it before her: she burst into tears with ecstasy. 'Those, my child,' said I, 'are yours; because you believed me when I told you it would be better for you to throw those two or three paltry beads behind the fire. Now that has brought you this treasure. But now, my dear, remember, as long as you live, what FAITH is. I did all this to teach you the meaning of Faith. You threw your beads away when I bid you, because you had faith in me, that I never advised you but for

your good. Put the same confidence in God. Believe every thing that He says in His word. Whether you understand it or not, have faith in Him, that He means your good.'”

V.

STATE OF THE SWISS.

THE following very pleasing picture of national happiness is taken from the opening speech of the President of the Swiss Diet. We sincerely wish that every nation in the world could give so agreeable a description of its condition. Of this, however, we are quite sure, that nothing can contribute so effectually towards making a nation happy, as a strong sense of the importance of being guided, in all things, by the rules and principles of the Christian religion; and this is a means of bringing prosperity to their country, in which every individual may join.

“ Our country continues to enjoy in tranquillity and liberty its modest happiness. Much has been done for the schools, and establishments for public instruction. Fraternal associations, the basis of which is mutual succour, without desire of gain, secure the property of the industrious citizen and cultivator of the soil, and afford consolation and relief to the aged and the sick, to the widow and the orphan. Labourers live with economy on the fruit of their daily labour. The means which are given to the Swiss to acquire property, and the security with which they enjoy it, attach them to the institutions to which they are indebted for these advantages.

“ Notwithstanding the limited extent of our resources, economy and careful management enable us to undertake works conducive to the general good. Charity alleviates misfortunes, under whatever form they may exist. The churches inculcate those precepts of the Divine revelation which contain eternal

truths, and are the only solid basis of all good. Security and tranquillity strike deeper root under the protection of the laws and of improved institutions, and the wounds of those fatal days are healed, in which we had hardly a hope left us of better times."

TEA-DRINKING.

WE are constantly hearing people talking against the practice of tea-drinking, and saying that the poor might get something much more nourishing, at a smaller expense. For our own parts, we have always been friendly to tea-drinking, having observed that, among the labouring poor, the tea-drinkers are the best, and the gin and ale-drinkers the very worst, people in the parish. As to the nourishment in tea, we know there is but little of that; the nourishment is in the bread that is eaten with it. We could give a hundred examples of the good effects of men leaving off strong drinks, and betaking themselves to tea: we shall, however, content ourselves, at present, with giving the following extract from a Liverpool newspaper; being always glad to find that there are other sensible people, besides our learned selves, who think as we do.

"Tea-drinking is a pleasure almost exclusively English. In no other nation has the practice been carried to any considerable extent. The attempt to introduce the love of this beverage among nations not of English origin has been attended with very indifferent success. While the English consume annually upwards of thirty millions of pounds, the Russians, with their population of fifty millions of souls, consume only about five millions, and the Dutch not much more than two millions. The French, the Italians, and the Germans appear to hold it in absolute

contempt. Thirty-two million Frenchmen consume about two hundred thousand pounds annually, which is perhaps not more than is consumed in the town of Liverpool alone. Seven million Neapolitans and Sicilians consume about nine thousand pounds; four million Sardinians, about five thousand; and all the subjects of his Holiness the Pope not much more than four thousand.

“ The habit of tea-drinking has sprung up in this country within the last hundred and fifty or sixty years. In the *Memoirs* of Pepys, written soon after the restoration of Charles the Second, the author mentions his having drunk a cup of ‘ the Chinese drink called Te,’ as a remarkable event; and twenty or thirty years after, Dr. Johnson was able to say, that no washerwoman sat down to her breakfast without ‘ tea from the East Indies, and sugar from the West.’

“ It is not very easy to tell why the English are so much more addicted to this beverage than other nations. Something, perhaps, is owing to climate. The dreary, foggy, and tempestuous evenings of an English winter, which render all out-door amusements impossible, have compelled us to invent what we call comfort, as a substitute for pleasures which are unattainable. It is the great exhilarator, and best of all possible promoters of conversation. It is the very spring of cheerfulness. Unlike other stimulants, it neither produces present folly nor future repentance. It neither injures our heads nor our characters; it neither renders us sots nor madmen. It is, in fact, just the kind of beverage in which sober, decent, orderly people may safely indulge.

“ One of the effects of the introduction of tea, has been to put down those habits of sottish drinking which formerly prevailed, among what are called respectable people. An essay might be written on the moral influence of tea-drinking, and we should be disposed to write one if we thought that any one

would read it: as we have doubts, however, on that head, we will, at least, postpone it to another time." V.

MANUFACTURERS' EMPLOYMENT.

A SELECT committee for considering the means of lessening the evils arising from the fluctuation of employment in manufacturing districts, sat during the last session of parliament, and a very interesting extract from their Report, appeared in the Morning Post of July 21, 1830. The following are a few of their remarks:—

“ 1st. That considerable fluctuations in employment frequently take place in manufacturing districts, productive of great distress. 2dly. That the earnings of workmen in many of these districts are, on an average of several years, sufficient (*if duly husbanded*) to provide for the periods when they are out of work. 3dly. That considerable facilities and inducements for this purpose may be afforded to workmen, by the plan recommended, of which the following is an abstract; viz.

“ That facilities be afforded by law (as to benefit clubs) for the formation of societies supported by the voluntary contributions of workmen, and confined to the especial purpose of support during want of work; that each member's contributions stand in his name, and he have a right to allowance when unemployed (at a certain rate) to the amount of his share in the fund; that an annual dividend of interest, forfeits, and deductions on deaths, be made, in proportion to each member's share.

“ The causes of fluctuations in manufacturing employments may be considered as principally arising from three sources. 1st. Change of fashion or place. 2dly. Improvements in machinery. 3dly. Foreign rivalry, regulations, and prohibitions. The change

of place of any manufacture has sometimes arisen from improvements of machinery, not applicable to the spot where such manufacture was carried on, as appears to have been the case with the woollen manufacture, which has in great measure migrated from Essex, Suffolk, and other southern counties, to the northern districts, where coal for the use of the steam engine is much cheaper. But this change has in some instances been caused or accelerated by the conduct of the workmen, in refusing a reasonable reduction of wages, or opposing the introduction of some improved machinery or process; so that during the dispute, another spot has in great measure supplied their place in the market."

The committee proceed to state an outline of the proposed plan, of Employment Fund Societies in manufacturing districts, of which workmen of any trades or employments might become members; the management of the society and its funds being directed, according to the rules, by such a committee, or such persons as the members should elect. Contributions to be weekly or monthly, in the name of each member; if discontinued two months, to be resumed, on paying a forfeit. Six months' discontinuance forfeiting to the Society the member's share in the fund. Contributions not to be drawn out except during want of employment, during which, each member to have such allowance as may be fixed by the rules, as long as his share in the fund will last. No payment to take place when he can earn such a proportion as may be agreed upon, more than the fixed allowance. When the share standing in any member's name shall amount to (say two) years' contributions, he may be at liberty to suspend his contributions, and be a free member, but to resume them, when brought below that amount. When his share at the annual meeting, amounts to (say three) years' contributions, he may (on notice) withdraw one half, and resume his contributions, and so on in the following years; a

balance of at least one year and a half's contribution remaining in the fund for his use. On his death, the share to be paid to his family, except a certain proportion deducted for the general fund of the Society. On change of residence, any member to be permitted to transfer his share to a similar Society in or near the place to which he goes. The funds of the Society to be vested in government securities, through the medium of a Savings' Bank. Once or twice a year, an audit of accounts to take place, the amount arising from forfeits, deaths, interest, &c. shall be cast up, and the whole dividend, in proportion to the share then standing in each member's name, be divided, and added to his share. Any member may pay his contribution in a lump beforehand. Any member may have a single, double, or treble share, contributing in like proportion, being entitled to receive on each accordingly, and having one, two, or three votes, as the case may be. The Society to have all the legal facilities and privileges (applicable to their case) which are given to Benefit Societies and Savings' Banks, conferred upon them by Act of Parliament.

The detailed rules of each particular Society would be determined by the members. A safe fund would be provided from good times, against want of work in bad times. The benefit to each man would depend on his *own* previous industry and forethought; and no idle, improvident man, would draw on the savings of others. The liability of the Society never exceeding the amount in hand, each share would be secure at all times. A very considerable part of each member's share would be at his complete disposal, under the circumstances stated, and at his death, devolve to his family. His payments would be received by little and little, to provide against a severe practical evil, and could not be diverted or withdrawn for any other purpose. A considerable addition would accrue to each member's share from his dividend of in-

terest, forfeits, &c. A member once entering the Society would have a strong inducement to continue in it. The feeling of co-operation and fellowship among workmen would be likely to aid such Societies; and the contingent interest of every member, in the increase of the dividend, would prevent abuse or imposition.

Friendly Societies and Savings' Banks (the advantages of which are now so widely spread) made but a slow progress at first, and many objections were urged against them. It is hoped that this plan may in like manner prove the commencement of useful Societies, tending to lessen the evils arising from the fluctuation of manufacturing employment, and thereby assist in elevating the character and increasing the happiness of the working-classes in populous districts.

(Sent by a Correspondent.)

ON SELF-DECEIT.

AND Nathan said unto David, "thou art the man." Appalling words! and proof most convincing (were any needed) of the deceitfulness of the human heart. Israel's king had fallen into the crimes of adultery and murder, yet the recital of an act of injustice perpetrated by another, far inferior to his own sins, moved him to as violent a burst of indignation, as if he had been pure alike in the sight of God and man: and yet David was no hypocrite! No, at the instant, he forgot all but the prophet's recital; forgot himself, and his own unfitness to censure others. What a picture of human frailty!—a frailty from which none of us are free. True, we may not have committed the very crimes adverted to above: but where is the praise of this, if no temptation to them has assailed us? We ought to ask, "do we resist the sins that

most easily beset us?" This is the true criterion: if we do not, we may be sure that we should fail in greater matters. Let us pray for God's Spirit so to discipline our minds, that we may resist the daily small trials, which, because we think them small, are never resisted, and so become our greatest enemies, and put our souls in peril. If we cannot overcome a small host, how shall we contend with the large body of troubles or prosperities (both are dangerous, perhaps, the last the most so,) which may beset us. How is this resistance to be effected? In no way can this be done, but by the grace of God, to be obtained by prayer, and by reading and meditating on the holy Scriptures; and thus may we hope to set the world, its pomps and vanities, at defiance. A right knowledge of ourselves will produce extreme diffidence, and humility, accompanied with charity to others, for we shall have so strong a sense of our numerous defects, that censure of others will hardly be less becoming in us, than when its bursting from David's lips, called forth the severe and pointed rebuke of the prophet.

T. L. J.

DAVID'S SINS.

WHEN the sins of David are spoken of, some persons will pervert the intention for which these were recorded, and fancy they see, in them, an excuse for committing sins, seeing that this faithful servant of God was not without sin. These things were written "for our admonition,—for our warning,—for our religious good; they were written to teach us to watch and pray, lest *we* enter into temptation." If so devout a servant of God, as David was, fell, in the hour of temptation, much more may *we*! Let him then that "thinketh he standeth, take heed lest he fall." And

whoever thinks that he may sin because David, whose life had been spent in God's service, did fall, let such a person ask himself, whether he is sure of being spared to "repent" as David was! Let him ask whether, if his life be spared, he shall have the inclination to repent! Let him think of the misery, the torment, the sleepless nights, the groanings, the tears of David; and let him ask whether he would wish to endure all these for the short-lived pleasure of sin!—Let him think, too, of the difference of a sin, under which a servant of God, in a moment of strong temptation, may fall, and a sin deliberately committed, in defiance of the warnings of God's word; at the same time perverting those very warnings into an excuse for insulting and offending the God who gave them.

Let a man imitate David's excellencies, and be warned by David's fall; instead of daring to imitate that part alone of David's character, which God hath commanded him to avoid, and which He hath caused to be written down for the express purpose of warning all men to beware lest they also fall under a like temptation.

V.

To the Editor of the Cottager's Monthly Visitor.

SIR,

THE following lines appear to me to be suited to your excellent little Publication, which I have long been in the habit of circulating in numbers, and again in volumes, through my parish. They are extracted from a volume of Poems just published by Charles Crocker Cluibaster, shoemaker, who was educated in one of the free schools in his native city. "Here, too, (he says in the humble memoir prefixed to his Poems) were sown the seeds of those religious principles, which springing up, have through life rendered my condition more than commonly blest; sup-

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T

plying comfort and consolation amid trials and difficulties; and crowning the hours of health and industry with the highest and purest enjoyments.

TO THE INFIDEL.

While through thy veins the life-tide bounds along
 Its healthful course, and fortune's sunbeams play
 Around thy path, with reckless mirth and song
 Defying truth, thou may'st pursue thy way;
 While the world deems thee gayest of the gay.
 But in that hour, when dark affliction's train
 Environs thee in terrible array,
 And thou art rack'd with agonizing pain,
 Or stript by death of all thy soul holds dear,
 Then will thy boasted confidence prove vain;
 Then wilt thou think, with trembling and with fear,
 On what may come hereafter,—and to gain
 The humblest Christian's hope, thou would'st resign
 The power and wealth of empires—were they thine.

Yours, &c.

S. H.

A FEW WORDS TO PARENTS.

1 SAM. iii. 11, 12, 13.

“AND the Lord said to Samuel, Behold I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle.

“In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end.

“For I have told him that I will judge his house for ever, for the iniquity which he knoweth.”

Hear ye these words of the Lord ye that are parents? Ye who fear the name of the Lord God? Know ye against whom this denunciation was spoken? Or do ye imagine it to be against some notoriously wicked person? Some one, who himself led a life of

dissoluteness and profaneness, who feared not God, but lived in contempt of his laws, regarding none of the holy rites and ceremonies of the God of Israel? And therefore do ye presume to think that this fearful, this awful denunciation regards not you? If any of the readers of these pages who have children, are not thoroughly acquainted with the whole history of Eli, let me urge them diligently to study it! They will there find what called down the vengeance of the Almighty on a man, whose own life was spent not only in the *fear* of God, but set apart and consecrated to *His service alone*, uninterrupted by worldly vocations! Whose dwelling was the house of God! Whose employment was offering prayer and praise to Him, not for himself alone, but for the whole congregation of Israel! Whose study was the law of God, "to read therein by day, and meditate by night!"

What, then, could have been the cause of the Almighty's anger, against a servant who seems to have served him faithfully as "steward of his mysteries?" Read the latter part of the 13th verse of the chapter above cited, and ye will find it *expressly* declared, "*because his sons made themselves vile, and he restrained them not.*" What an awful warning to parents! And what responsibility do those incur who, having read it, give no heed to it! Who, like Eli, satisfied with leading, themselves, a life of integrity, forget that their duty is but half done, if they neglect the regulation of their children's conduct, hoping (how vainly!) that each succeeding year will give an increase of strength to their children, to enable them to renounce those evil propensities, which even they, with a parent's partiality, cannot but observe. Oh! vain delusion, full of danger to both parent and child, think not that our nature is so perfect that it requires but age to bring it to maturity! Each year, believe me, only adds fresh impulses to sin, if not timely subdued! Each day that passes unemployed in the

work of amendment, doubles and trebles the difficulty. Who, then, is that presumptuous person, who dares to leave till noon-day, that work which the rising sun ought to have seen begun, when its rays were not oppressive, when the soil had not been hardened and dried up by its power, when it was ready *at once* to receive the good seed, without having the difficulty of rooting out the weeds which had gained strength by being unmolested, and occupied that ground, in which the good seed would have flourished if there had been timely culture. Parents! think upon the life of Eli; remember that it was written for your instruction in righteousness! and do ye spurn it? Think ye that you will be more favoured than the priest of God? Or, have ye any plea to bring forward at the last great day, when summoned to render your account of the neglect of your children's conduct? When you see them on the *left* hand of Him, who might have been their Saviour, had you done your duty, but is now their, and your, inexorable Judge! Surely, you do not often meditate on such a scene as this, or ye would strive that your children might be made partakers of the kingdom of heaven!

It is *not* sufficient that you set them a good example; this did Eli. It is *not* sufficient that you exhort them to holiness of life; this did Eli. It is not even enough that you reprove them; this also did Eli. But you must, if you hope to escape the terrors of the Lord, *restrain* them. This did *not* Eli; and this it was that occasioned his own death, and that of his two sons in one day. If example, exhortation, and reproof, fail in their effects, you must do all in your power to restrain them; for assuredly you will have to answer for those sins of your children, which you might have prevented, and did not.

Is idleness, and dislike to exertion the cause of your neglect? Let me assure you, that you are doubling for yourself your labour hereafter, when

you may be less able to bear it. Or, is the correction of your child distressing to your parental feelings? Does it make you more unhappy than witnessing his sins? Remember how much more bitter will be your feelings (without one consolatory one) when you see your son advancing in life, strengthened in sin, and going on step by step in the road of destruction; or if perchance by God's mercy, he is brought (perhaps through some heavy affliction) to see the error of his ways, picture him to yourself in all the agony of repentance and bitterness of remorse, and yourself burning with grief, at the remembrance that *your negligence* has been the root of this misery! Oh! let not this be the bitter lot of any of the readers of this little Volume! Let them earnestly and diligently strive to make their children meet partakers of the kingdom of heaven! Let them not bring disgrace on the religion they profess, by making their children Christians *only* in name. Let them not believe for one moment, or act as if they did believe it, that if they bring their child to the font of baptism, they have done all that is necessary; this is but the first step. This is but the foundation, laid indeed, by Christ himself, but which, as it requires promises to be made at the time, requires these promises to be fulfilled! Let then those, whose happiness has been raised to its greatest height by the blessing of children, beware lest they render that blessing a curse, by neglecting from their tenderest age to bring them to Him who has said, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God."

P. S.

HINTS TO INSTRUCTORS IN SCHOOLS.

THE following maxims are laid down by Professor Pillans, on the subject of the education of children; 1st. "That a child, in being taught to read, should also be taught to understand what it reads." The necessity of attending to this seems too plain to require to be mentioned,—and yet it is very frequently neglected in practice: children are often taught to learn by heart what they do not understand. There has been, however, a great improvement, in this respect, introduced into schools by means of the national system, where the children are questioned in what they have learnt, so that they are required to explain the meaning of those parts of Scripture, or of their Catechism, which they have been taught to commit to memory.

The second maxim is, "that corporal punishment is not to be resorted to, till every other method has failed." When children have been guilty of offences, it may be necessary that an impression should be made on their minds, of the wickedness of their behaviour; and that an attempt should be made to prevent them from repeating the offence, by the terror which bodily pain produces. But the Professor is wholly against applying the rod for the purpose of leading a child to love learning. The terror of the lash will not do this, but will generally produce a quite contrary effect; indeed, it is probably the connexion which has so long existed between learning and the rod, which has caused learning to be so peculiarly disagreeable to children.

The third maxim is, "that the business of the school shall be so managed that no child shall ever be idle;" every one shall, during every moment that he is in the school, be at work. There should be no time for children to be chattering together, or idling.

on the benches, or going to sleep, whilst they are supposed to be learning their lessons. In a school arranged according to the late improved methods, where the children are divided into classes, and teachers set over every class, there is no need for any pupil to be idle. There will be some need to allow a part of the scholars to go out for a time ; but whilst they are in *the school*, they should be at work *. Some parents are prejudiced against the system of mutual instruction, as it is called, where the children are instructed by teachers selected from among themselves. Some parents object to their children being teachers, thinking that they are losing their own education ; others object to their children being taught by other children, who they think are not able to teach them much. There is much misconception in this. The instruction does not come from the teacher, but from the book that the class is reading ; and, therefore, the teacher and the class are all learning together. The master's eye should, however, be over the whole, and then nothing can be better than this system of mutual instruction. If, however, a teacher has the charge of a class much below him, and from which he can himself learn nothing, he should have some advantage of instruction at other times.

We believe it is found by experience, that the children of the poor, educated upon this plan, are very much better informed than those who have been brought up according to the old method. A religious master will not be contented to have the minds of his pupils stored with *knowledge* ; but he will take every opportunity of leading them to see the *importance* of religion to their safety and comfort here, and their everlasting happiness hereafter.

V.

* In an *Infant* school, there should not be so much strictness. The little infants should be left a good deal to their amusements.

EXTRACT FROM A LECTURE ON THE CONSO-
LATION TO BE DERIVED FROM SCRIPTURE.

John xiii. 7. "JESUS said unto him, what I do thou knowest not now, but thou shalt know hereafter." Surely, for our sakes this was written, for us and for our children. For will not every one's experience justify me in saying, that the Lord has dealt thus upon many and most important occasions with us all? How many an act of our gracious Redeemer, how many a dark and mysterious event in our lives, which was *once* utterly unintelligible, is even now made clear and satisfactory. We have, perhaps, for instance, been visited by unexpected adversity,—our situation in life changed from comfort to poverty,—or our trials have been of a different nature,—we have been bereaved of those dear relatives and friends with whom our tenderest affections were bound up; and this, perhaps, at a time when they were most valuable, most useful, most endeared. Some of us have lived to see that these were acts of wisdom and of mercy, while some, though fully reconciled to the blow, and humbled under the chastening visitation, and able to say with the Shunamite of old, "It is well," cannot *yet* discern that it was love which directed the stroke. Unto you ye afflicted, your blessed Redeemer now speaks as he spoke to Peter, "what I do thou knowest not now, but thou shalt know hereafter." As years roll on, if you are a child of God, you will look back, not only with contentment, but with gratitude, upon those trying dispensations. In many instances, it may be vouchsafed to you even here to distinguish that God has ordered all things mercifully, and that some of your most painful trials may now be accounted choicest blessings; but should you be doomed to pass, not only *along* this state of pilgrimage, but

even *out of it*, in utter ignorance of the motive of your severest chastenings, rest your hearts in their most troubled hours upon this gracious declaration of your Lord, "Thou shalt know hereafter." You shall one day see that He who never willingly afflicts or grieves the children of men, has not laid upon you *one cross*, has not inflicted *one pang*, that He could in mercy to your eternal interests have withheld. Surely, it will bring an increase even to the joys at God's right hand, to trace out the paths by which He carried you thither, although you may behold them covered with thorns, and moistened with tears.

C. S. R.

August 9, 1830.

ON CHARMS.

To the Editor of the Cottager's Monthly Visitor.

MR. EDITOR,

GOING one day to visit a poor neighbour, who had been suffering for five years under a paralytic stroke, I found him in great pain from a severe, and apparently alarming, complaint in his throat. I left him in the hope that he would speedily procure medical advice; but I cannot tell you how sorry I was to hear, when I called the next day, that he had been "charmed;" by a blacksmith, who lived opposite to him. I endeavoured, in my poor way, to set before those who had taken any part in this miserable delusion, the folly and wickedness of putting their trust in such superstition. I believe my poor neighbours were well-intentioned people, but very *ignorant*; therefore I thought it my duty to tell them the truth in as kind a manner as I could. I told them that in Deut. xviii. 10—12. they would find that a "*charmer*" was expressly spoken of by God, as one of those

"who should not be found among" his people, and also included among those various descriptions of persons, of whom it is said, "For all that do these things are an abomination unto the Lord." I said, I thought a "charmer" was really almost pretending to work a miracle, and *that* we certainly had no power to do. That we ought to put our trust in God, and in Him alone, not neglecting all the proper means that were in our power, which were likely to be of use; and therefore, though the case seemed to be almost hopeless, I strongly urged upon them the duty of procuring medical assistance; at the same time reminding them, that without the blessing of God, nothing the doctor might order could do the poor man any good; but I said, I thought it was tempting God to make trial of such foolish things as they must confess charms to be, and neglecting to make use of that reason, which He had given us for our guide in the common affairs of life.

No one who has not been in the habit of visiting the poor, can tell the hold these silly notions have upon the minds of some of them; and it is certainly greatly to be lamented, particularly as it prevents that child-like trust and dependence upon their Heavenly Father, which the Scriptures so often command and encourage; and when, through the mercy of God, the sick person recovers, instead of exciting their praise and gratitude to Him, "from whom cometh every good and perfect gift," it only strengthens their faith in these wonderful remedies; and they ascribe that to a mere charm, which is but another proof of God's love and mercy towards them.

Should you, Mr. Editor, deem these few remarks worthy of a place in the Cottager's Visitor, they are much at your service; but I hope, at least, they may induce you to take up the subject, knowing that a few plain and familiar remarks on the subject from the pen of their zealous and able friend, would be of great service to some of your cottage readers. Trust-

ing that you will pardon the liberty of this suggestion, I remain,

Your's, Sir, with much respect,
S. L. A.

Mr. Editor thinks the above statement better than any thing he could say on the subject.

POTATOES.

At the present season it may not be superfluous to recal to the recollection of our friends in the country the fact which has recently been promulgated in France, with respect to the growth of that useful root, the potatoe. By nipping off the flowers after they are fully blown, an increase of fully one-third may, it is said, be anticipated in the crop.—*Literary Gazette.*

A correspondent has sent us the above extract; we have ourselves had no opportunity of proving its truth.—EDITOR.

GOOD CONDUCT OF THE IRISH.

It is truly gratifying to read the accounts which the Irish newspapers give us of the improved moral state of that country. Notwithstanding the very severe distress which has been prevailing in Ireland, the following statements shew that the poor have not been thereby excited to unlawful methods of supplying their wants. The extracts are taken from the speeches of the judges delivered at the Assizes.

“From the lightness of the calendar, I have very few remarks to offer you.”—JUDGE JOHNSON: Wexford.

“It was creditable that, notwithstanding the dis-

tress, crime had not increased."—JUDGE MOORE : Drogheda.

"I feel it necessary to congratulate you on the highly improved state of the country, and the total absence of licentious crimes and outrages."—CHIEF JUSTICE : Queen's County.

"I am happy to inform you that there are only two offences on the calendar which require any remark."—JUDGE JEBB : Louth.

"I congratulate you on the comparatively light state of the calendar."—JUDGE TORRENS : Clare.

It is truly satisfactory to see, that in some counties in England too, the number of criminals tried at the Assizes has been much smaller than usual.

When, at any time, an increase of crime is observed, it is common to attribute it to the distresses of the times : and it is plain enough that the greater the distress is, the greater is the temptation which a man feels to supply his wants by dishonest means : but still a man of right principle, a man who understands what the Christian religion means, and who is influenced by it, will not be led, by distress, to the commission of crime. We trust that there is a real improvement going on in Ireland among the poorer classes ; and we believe the same to be true also in England. The extended circulation of the Scriptures, and the spreading of education, whereby those who have the Bible are enabled to read it, we conceive to be the cause of the improvement which we now see, and which we trust is on the increase. We extract from an Irish newspaper the following account of the progress of education which is going on there, by means of societies established for the support of schools for the poor.

"An annual assemblage of Schools took place on Thursday last, when, notwithstanding the privations under which so many of the lower classes are suffering, the attendance of masters and children was highly respectable. Shortly before twelve o'clock,

between 800 and 900 children were arranged in order on the green sward round the Church, and presented to a numerous company, the friends of the Society, a most interesting exhibition. The Clergyman, after the celebration of divine worship, delivered an appropriate sermon, enforcing the advantages of Scriptural education, and explaining the system adopted by the Society, which chiefly consists in the employment of masters of exemplary, moral, and religious character, supplying the children with books of instruction, especially copies of the Scriptures in English or Irish, according to the language most prevalent in each particular district; and requiring portions of the New Testament to be committed to memory."

It is stated, that 4,552 English or Irish Bibles, and 18,414 English or Irish Testaments, have been distributed during the last year, making up, with those formerly dispersed by means of the Society, the amount of 209,390 copies of the Holy Scriptures.

PRIZE-FIGHTING.

IN consequence of the fatal termination of the late fight between Simon Byrne and Alexander M'Kay, the Rev. John Pretyma, a resident magistrate of Buckinghamshire, used great exertions to bring the parties engaged in that scandalous exhibition to the punishment awarded by law to the offence. His efforts were, on the trial of the surviving principal, rendered fruitless by the verdict of the jury; and much obloquy, both before and since that event, has been unsparingly heaped on this gentleman's praiseworthy conduct. The subjoined letter of thanks has, therefore, been forwarded to Mr. Pretyma, by the vicar and principal inhabitants of Olney, as a testimony of

their high approval of his humane, though unsuccessful, endeavours:—

“ July 30.

“ Rev. and dear Sir,—We, the undersigned inhabitants of Olney, beg to offer you our respectful acknowledgments of the propriety of your late conduct as a magistrate, as well as our unfeigned thanks for the prompt, efficient and fearless manner in which you manifested it, in the recent proceedings against Simon Byrne, the pugilist, on account of the disgraceful and fatal battle which, some time ago, took place in this vicinity, between him and Alexander M'Kay, in which severe and bloody conflict the latter was immolated as a sacrifice to the murderous principles of prize pugilism.

“ It is not necessary that we should state our views of the abominable and horrid practice of prize-fighting, any further than to observe, that we consider it a direct violation of good morals as well as a most awful infringement of the principles of the Christian religion.

“ We have heard, with much indignation, of the malignity with which you have been assailed by a low and venal part of a licentious press, but we trust the testimony of your conscience, and the approbation of the moral and virtuous ranks of society, will be more than an overbalance for any painful feelings which may have arisen in your mind from the gross calumnies which in this way have been attempted to be cast on you.

“ Notwithstanding the trial of Byrne, and the failure of your object in your endeavours to bring before the laws of your country others who were accessaries in the late inhuman conflict, we cannot but anticipate that your praiseworthy conduct will be one of the means of bringing to a termination a practice ignominious in itself, murderous in its effects, hostile to all the principles of morality and religion, and

scandalously disgraceful to the British character and nation.

“With our best wishes for your welfare and happiness, and for your perseverance in your upright and independent conduct as a magistrate, we beg to subscribe ourselves, Rev. and dear Sir, your obliged and faithful servants, &c. &c.”

The above communication was signed by about eighty persons, among whom were four Clergymen, two dissenting ministers, several members of the legal and medical professions, many independent gentlemen, and all the principal tradesmen of Olney.

WINTER CLUBS.

To the Editor of the Cottager's Monthly Visitor.

MR. EDITOR,

I WAS much pleased to see that you had directed the attention of your readers to that excellent method of assisting the poor, which is attempted by means of their own small weekly contributions in summer, to be returned to them again in winter with interest, and with the addition of donations from their richer neighbours, with the still greater advantage of having their money's worth in clothes, or fuel, contracted for at the most favourable season of the year, and at wholesale prices. I find from your two last numbers, that this plan has been adopted in St. James's parish, in London; and also at Kensington, as well as at other places, and I doubt not that some good will be the consequence.—But, I hope, Sir, too much will not be expected.—Are you aware that there will be many amongst the poor who will treat the plan with great contempt, and that they will say, that, when winter comes, if they are out of work, the parish.

must support them, and that they will not give twenty shillings for the sake of getting a few more added to them, when they might just as well get the whole for nothing, and that they will moreover laugh at people who give any thing towards such a club! I have tried the plan, Sir, and have found it so.

I am, Sir, yours,

X. Z.

WE are perfectly aware of the objections that will be brought against the winter clubs by those among the poor who do not intend to become members of them; and these are the very persons who are always more ready to be a burden on the parish than to support themselves; that is, they would rather live upon the property and the labours of others than upon their own. There are such people in every parish; and they think that they have used a very clever argument, and that they are shewing much greater sharpness than those who try to live on their own labour, and who may still be thankful for any assistance which may be given by those who are willing to encourage industry. Those persons, however, who think themselves so wise are altogether wrong, and they are always poor; whilst those who try to lay by a portion of their summer's gains for the sake of their winter's support, will find these clubs a real benefit to them, and they will not only reap the advantage of the particular club to which they belong, but they will acquire such habits of industry and forethought as will be likely to keep them from ever knowing the miseries of real want. But those who reject these opportunities, and trust to parish relief, or to the assistance of others, are constantly in want;—and, what is more, nobody can prevent this, nobody can do them any real good; they have a something in themselves which will put it out of the power of any body to give them effectual help. There are few ways of doing more real charity than by teaching

people how to provide for themselves;—and we believe that these winter clubs will do a good deal towards effecting this purpose. And that the supporters of these may not be discouraged, we can tell them of one parish where the clergyman established one of these winter clubs.

The first year, he heard plenty of objections, and had only *six* subscribers.

The next year, he had *twelve*.

The third year, he had *thirty*; and then the advantage which the members derived from it were so plainly seen,—that the people crowded in to be admitted, in numbers greater than he knew how to manage.

V.

EXECUTION OF CAPTAIN MOIR.

CAPTAIN MOIR was executed at Chelmsford on the 2nd of August. There were some hopes entertained by this unhappy gentleman's friends that he would escape this last sentence of the law,—either because he had borne no malice against the poor man whom he shot,—or, because it might be proved, that, in consequence of some wounds which he had long ago received in the head, something like occasional derangement might be pleaded in his behalf. The plain truth however seems to be, that Captain M. gave way to the violence of his anger, and, in that state, shot the poor man in the arm, who afterwards died of a lock jaw, occasioned by the wound.

There is one law in this country for the poor and for the rich, and, as murder in this case was committed, the law was obliged to take its course. We may learn however, from this account, the sin and

the dreadful danger of giving way to a violence of temper; and that this must bring us into trouble, whatever may be our condition of life.

The hour of the execution was nine o'clock in the morning. The Rev. Mr. Lewis, the chaplain of the gaol, visited the unfortunate gentleman in his cell,—and it is grievous to find how miserably ignorant Captain Moir was of that principle which alone can keep us from falling, when we are under a powerful temptation to do wrong. And there is much reason to fear that thousands are in the same state of ignorance, and that therefore they are constantly falling into sin,—constantly breaking God's laws, although they may not have been tempted to the commission of a crime like that for which this unhappy gentleman suffered. When the reverend Chaplain spoke to Captain Moir of his religious obligations; the reply, we are told, was, “Sir, my religion is honour, but I hope I am not unmindful of my situation.” Here is an example, of the strongest kind, to show how little the law of honour will do to keep a man from committing a deadly crime. People often talk of their honour, who are living in the constant habit of offences against God, and of crimes which inflict the deepest injury on their fellow-creatures. The law of honour is a sort of rule by which people of fashion are guided in their intercourse with one another: and there is a great deal in it that, at times, may be useful and good; but still there are numbers of offences which this law does not reach at all. It takes no account of that violence of temper which often inflicts the most severe injury on others, and always takes away from a man's self the power of calm reflection and sober consideration. A man may have the greatest profligacy of manners,—his morals may be so corrupt, as to disregard injury, misery and ruin, brought on those below him; he may injure the fair tradesmen by withholding from them their just due; or, he may break the heart of a woman by

false promises, and render whole families miserable,—and yet he may still be called a man of honour.

This law of honour is indeed a very weak law; and yet it is to a certain extent, an useful one. The error of those who set up this law, is not that they observe its rules, but that they observe *no other* rule,—that this is their *only* law. Now a true Christian observes *all* the rules of honour,—but he observes *all other* rules too, which are given immediately by God, or ordained by the laws of his country. As he has the right *principle* within him, he desires, in all things to do what is right. His principle will lead him to what is right, in *all* cases,—the laws of honour will keep him right only in *very few*. Men in all ranks should know what it is that alone can keep them from crime, and lead them in the path of truth and of safety;—it is that religious influence which God implants in the heart, and which he has promised to give to all who will earnestly seek for it.

It is a false and wretched principle, or it should rather be called want of principle, which is the cause of the crime and misery which we see in all ranks, from the highest to the lowest. If the fear of God, and the love of him, be absent from the mind, crime and misery must be the consequence, and all attempts to set up other rules of action, by whatever name they may be called, will all prove utterly insufficient to ward off misery or to prevent crime.

V.

CHIMNEY SWEEPERS.

THERE is a disease which chimney-sweepers are supposed to contract from their wretched occupation, and which makes it a particular cruelty to employ boys in that service, especially if it can be proved that the work may be done as well by machinery.

The late Professor Harwood of Cambridge is said to have seen so much of the terrible effects of the disease called the chimney-sweeper's cancer, that he never met a sweeping-boy in the street without being led to think of the miseries to which he was exposed, and to endeavour to cheer him by a gift of money.

The Committee of the Society for abolishing the practice of sweeping chimnies by the present method, vouch for the truth of the following fact. A young English officer stationed in India applied to a physician in Madras for advice. The following conversation took place.

"*Doctor.* I have a question I wish to put, but I am ashamed to ask it.

"*Officer.* I beg you will feel no delicacy.

"*Doctor.* Well, I will think of the case to-morrow.

"The next day the Doctor was reminded of his enquiry, and after a good deal of apology and preparation said ;

"Were you ever a climbing-boy ?

"*Officer.* I was stolen from my parents in England ; I was too young to find them out, and they could not discover me ; and I worked four years as a chimney-sweeper.

"*Doctor.* I knew that you must have been so employed."

The young officer died at Madras, in consequence of the miseries which he had endured during those four years.

RICE MILK.

A QUART of skim milk, and a quarter of a pound of rice, well boiled together, a little bit of all-spice, and brown sugar, will make a dainty and a cheap dish.—*Tom White, the postillion.*

SELECTIONS FROM DIFFERENT AUTHORS.

LET every Christian consider, in how great a degree the religious character of the society and country in which he lives, is dependant on his own. In how great a degree no man can determine; for as no man can tell to what extent one profane or profligate sinner may poison the moral atmosphere in which he lives, nor define the limits of infection; so neither can any man trace, through all its consequences and remote effects, the blessed influence of one bright example of evangelical purity and love.

Bishop Blomfield.

To a mind which is under the influence of religious principles and feelings, the most pleasing as well as improving object of contemplation is, the love of God; his creating, preserving, and redeeming love. But it is sometimes, and to the careless always, profitable, to think of his terrors, and to regard the instances, which are recorded in Scripture, of his more signal judgments upon impenitent sinners, as pledges and earnest of the fiercer wrath to come. Let no man delude himself with a belief, that the Lord will not be as exact in fulfilling his threats of vengeance, as he will be gracious in fulfilling his promises of mercy.

The same.

There is no cause but that we may use indifferently all things, so long as we do not, like brute beasts, take the benefit of these without a thankful acknowledgment of His liberality by whose providence they are enjoyed.

Hooker.

When a good conscience is put away, the loss of faith will follow.

Dr. Whitby.

Let your prayers be holy, accompanied with faith and charity.

Dr. Hammond.

Religion is the great ornament and glory of our nature, that which principally distinguishes men from the inferior orders of creatures, and upon which are grounded all hopes of life and happiness hereafter, when this transitory world shall have passed away. In a matter of such importance, it is truly wonderful that any one, who calls himself a reasonable creature, should be careless and indifferent—careless whether he has any religion or none—careless whether the religion which he professes be true or false—careless when he has embraced the true religion, whether he make any improvement in his practice answerable to it or not.

Dr. S. Clarke.

EXTRACTS FROM THE PUBLIC NEWSPAPERS, &c.

It is calculated that the return of the Court to London, together with the holding of drawing-rooms, &c. will distribute not less than a million of money among the various trades immediately benefitted by it.

The King is quite as popular under his own roof as he is out of doors; he is kind, considerate, affable, and jocose. His dinners are rational, cheerful, temperate; he drinks his two glasses of sherry during the meal, and two more after the cloth is removed; the ladies retire within an hour or less, and in half an hour afterwards, his Majesty and his guests rise to join them. Here is no boisterous ribaldry, or encouragement to drinking to excess. At eleven his Majesty retires to rest, and by seven, sometimes six in the morning, he is again on his legs.—*Court Journal.*

Her Majesty, on choosing various tradespeople, particularly her dress-makers, is said to have given them strict injunctions to use nothing but what was of British manufacture, and to employ native artists only. It is added that it was at the same time declared that neglect of these instructions would be followed by the withdrawal of orders.

His Majesty has expressed an intention of encouraging the home manufacturers; and we congratulate our neighbours, the manufacturers of

gloves, upon the fact of the king having within these few days cast aside his French gloves, and substituted Woodstock doe; and at this time one of the Woodstock manufacturers has an order on hand for a quantity for his Majesty's own use.—*Oxford Journal*.

On Monday night, a boy of five years of age, the son of a labouring man, residing in the Cow-gate, got hold of a bottle containing a solution for a sprained ankle, in which was 240 grains of sugar of lead. The boy finding the taste sweet, drank it all off. The poisonous effects soon made their appearance. Every usual remedy was tried without effect, when the surgeon of the Police establishment applied Reed's stomach-pump, withdrew the poisonous liquid, and washed the stomach out. We are happy to say that the boy is now quite well.—*Edinburgh Observer*.

Benjamin Hibbert, aged thirty-three, a waggoner, in the employ of Messrs. Wheatcroft, carriers, met with his death under the following melancholy circumstances:—the deceased had gone from Buckland Hollow, with his master's waggon, in the night of Wednesday last, to Chesterfield, where he took charge of the waggon travelling between Leeds and Buckland Hollow. Before he got to Wingerworth, he seated himself on the shaft of the waggon, and fell asleep. The team proceeded in good order till it reached the Cottage Hill, where, being rather steep, it is usual to put the slipper under the wheel, but owing to the man's unconscious state, this necessary precaution was not adopted. Before the waggon had got to the bottom of the hill, the shaft horses became unruly, and the poor man was thrown with great violence on the bank, the shaft broke, and he was jammed between the waggon wheel and the bank, which caused his immediate death. The deceased has left a wife and two children to deplore his death.

An inquest was lately held at Mile-end New-town, on the remains of Jane Simpson, an infant of three months old, who came to its death under the following circumstances. It appeared that the deceased infant, though in good health, was exceedingly cross, and its mother, in order to quiet it, was in the habit of administering to it occasionally a small portion of Godfrey's Cordial. Some days since, the mother had purchased a pennyworth of laudanum to use herself for the tooth-ache. She placed the phial which contained it on the same shelf with that on which was the Godfrey's Cordial; and about eleven o'clock on Sunday last, the deceased becoming very cross, she unfortunately administered a tea spoonful of the laudanum instead of the cordial. A surgeon was sent for when the mistake was discovered, but all his efforts to save the little sufferer proved unavailing. The jury returned a verdict of "Accidental death."

SLAVERY.—We do not interfere with elections or meddle with politics, but we should be glad to believe that a declaration signed by a number of the inhabitants of Bristol, on the eve of the general election, was a token of the general feeling of Englishmen against employing our fellow-creatures as slaves.

"We, the undersigned, are firmly convinced, that personal freedom is the birthright of every human being; and that every person owing allegiance to the Crown of this empire, is justly entitled, as the condition of such allegiance, to the full enjoyment of the civil rights and immunities of a free-born British subject. We consider no man to be a fit representative of Britons, who does not entertain these opinions as sacred and inviolable articles of his political belief. Bristol, July 1830."

Upon which the editor of the *Bristol Mercury* remarks,—

“We heartily rejoice at this public and decided protest against an abomination which is the foulest stain on our national character.”

PROVIDENTIAL ESCAPE.—We have always great pleasure in recording the benefits conferred by the efforts of the excellent “*Humane Society*.”

This morning, a few minutes after eight o'clock, a young man was observed by several persons who were dressing themselves on the banks of the Serpentine, struggling to gain the shore, but it was evident he was sinking, and in a minute after he sunk. An alarm was immediately given at the receiving-house to James Bastin, the superintendent belonging to the Royal Humane Society, who immediately repaired to the spot in his boat, and succeeded in recovering the body. It was removed to the receiving-house, and Mr. Wooley, the surgeon of the society, sent for. After upwards of an hour's unceasing exertions, they fortunately succeeded in recovering him, and the gentleman was enabled to give his name and address, which were, Mr. W. James, No. 23, Ely-place, Holborn. In a short time afterwards he was so far recovered as to be conveyed to his residence in a coach: he is 23 years of age. The accident occurred by his trusting to some corks with which he was learning to swim, when the string which held them suddenly broke.—*Globe*.

When we hear, in some places, of the great increase of crime, it is truly gratifying to be able to see, in other districts, that there is much improvement: we have had great pleasure in observing the following statement.

We are glad to find that at the Cambridge Assizes, the learned judge congratulated the jury that crime was diminishing in their county.

“It is a circumstance worthy of remark, that Bury Jail at this time contains but *one* case to be tried at the ensuing Assizes, and we understand there are but few at Ipswich; and it is also to the credit of the liberty of Bury St. Edmund's, that a few weeks ago there was scarcely a sufficient number of convicts to hard labour to keep the tread mill in action.”—*Bury Herald*.

NOTICES TO CORRESPONDENTS.

T. M's verses are pious; but we would recommend him to check the great desire which he expresses of seeing them printed.

We have received the communications of *S.H.*; *G.M.*; *F.L.C.F.*; *S.L.A.*; *Anon.*; *C.S.R.*; *R.S.*

THE

Cottager's Monthly Visitor.

OCTOBER, 1830.

THE POOR MAN'S EXPOSITOR.—No. IV.

Matt. viii. 2. “ And behold there came a leper, and worshipped Him.”—The leprosy was a most disgusting disease, very prevalent in Egypt and Syria at the time of our Saviour's ministry, and indeed not uncommon in the countries of Europe; though, for the last two or three hundred years, it has almost disappeared. It covered the skin with white scaly substances, and was of such a pestilential nature, that the Jews considered it as a special stroke of God's displeasure against sin, and only to be cured by His miraculous interposition. It was in the incurable nature of the disease, that the magnitude of the miracle consisted; there could not, therefore, be a stronger proof of our Saviour's Divine power than the cure of this most loathsome disease.

Matt. viii. 4. “ See thou tell no man.”—Why did Christ on this and other occasions impose secrecy? The reason is this: though He knew He must suffer death from the Jews, yet it was necessary that He should not give them cause, by the publicity of His miraculous power, to proceed to extremities, until He had performed such a series of miracles as would sufficiently establish His claim to Divine authority. Accordingly we may observe, that, when our Saviour performed miracles amongst the Heathens, as He had no such calamity to apprehend from them, s

He not only commanded no such secrecy, but on the contrary requires publicity, as appeared from *Mark* v. 19. and other places.

Matt. viii. 9. "For I am a man under authority, having soldiers under me," &c.—The exact meaning is this,—if I, being merely an inferior officer, can say to this man, "Go, and he goeth; and to another come, and he cometh," how much greater reason is there that thy orders, which have Divine authority, should be effective; therefore "speak the word only, and my servant shall be healed," ver. 8.

Matt. viii. 21, 22. "Lord, suffer me first to go and bury my father. But Jesus said unto him, Follow me, and let the dead bury their dead."—This was probably a proverbial expression, meaning "let worldly-minded men mind worldly things;" let those who are dead and indifferent to spiritual things, have the charge of worldly things,—but do thou follow me.

Matt. ix. 13. "I will have mercy, and not sacrifice."—"Mercy" here means love and kindness to our neighbour; and "sacrifice" refers to the ceremonies of the Law. The words are to be taken thus: "I desire mercy *rather than* sacrifice;" this is evident from the passage in Hosea, to which our Saviour alludes; the prophet says, "I desired the knowledge of God *more than* burnt-offerings;" hence the true meaning of the text is, 'I prefer the religion of the heart to mere outward religion.'

Matt. ix. 17. "Neither do men put new wine into old bottles."—The bottles used by the ancients were made of leather, or skins, and which, when old and dry, were liable to crack and burst by the fermentation of new wine. This would not be the case in our times, when glass is used for that purpose. Hence is explained the expression of the Psalmist, "I became like a bottle in the smoke,"—dried up and shrivelled as a leather bottle would be, in the smoke.

Matt. ix. 30. "See that no man know it." Lest the fame of His miracles might provoke the Jews to seize Him, before He had performed all that He intended to do." BISHOP MANN. See also note under *Matt. viii. 4.*

Matt. x. 21. "The brother shall deliver up the brother to death, and the father the child," &c.—Our Saviour here intimates to His disciples the opposition and persecution that would attend the propagation of His religion, and alludes to the dissensions and quarrels which would arise, owing to the wickedness and prejudices of the times. And in this place, and also at ver. 34—37, He prepares their minds for the cruel and scandalous treatment they were to expect, even from their nearest relatives. "That these words of our blessed Saviour express not the design of His appearing in the world, but the effect it would have, very contrary to His design, through the wickedness of men, both His life and doctrine sufficiently shew; and indeed all sorts of men have acknowledged." ARCHBISHOP SECKER. The parallel passage in St. Luke is still stronger; He there says, "If any man come to me and *hate* not his father and mother and wife and children and brethren and sisters, yea and his own life also, he cannot be my disciple." *Luke xiv. 26.* Bishop Porteus says, "The mind of the reader is at the first view apt to revolt at the seeming harshness of this declaration; but it is evidently nothing more than a bolder and more figurative way (according to a well known Hebrew idiom) of conveying the very same sentiment that St. Matthew clothes in gentler language. It means that we ought to entertain a more ardent affection for our Heavenly Father than for our earthly parents, and that His commands must be preferred to theirs, whenever they happen to interfere."

Matt. x. 23. "Ye shall not have gone over the cities of Israel till the Son of Man be come."—Ye

shall not have finished your visitation of the cities till the Son of Man be come; that is, till the kingdom of Christ shall be fully manifested in the final destruction of the Jewish nation—this was shortly afterwards effected by the Roman armies.

Matt. x. 38. “He that taketh not his cross and followeth after me is not worthy of me.”—It was the custom to compel malefactors to carry their own cross when they were taken to be executed. The meaning, here, is that Christians must be content to bear hardships and afflictions for the sake of their religion.

Matt. xi. 3. “Art thou he that should come, or do we look for another?”—Are we to suppose that the Baptist, after all, had any doubt that Christ was “He that should come?” Certainly not. He, who had borne such ample testimony to our Saviour’s authority; He, in whose presence the Spirit of God, like a dove, descended upon Him; He who had heard the voice from heaven saying, “This is my beloved Son,” could not, for a moment, doubt that He was indeed the long-promised Messiah, the Son of God. The fact is, that this message was sent by the Baptist not on account of any scruples of his own, but solely for the conviction of his disciples. In adopting this mode of proceeding, much discretion and a due knowledge of human nature are displayed. For we often find that persons who stand in need of some particular information, frequently will not ask it, through pride; their prejudices will make them refuse it if we offer to give it. In this case we must, as the Baptist did, propose those questions *ourselves* which we intend for the benefit of *others*. Our Saviour, in his answer to the disciples, in the same manner instructs *them* by seeming to instruct their *Master*. “Go,” says he, “and shew John again those things which ye do hear and see.” These are proofs that I am “He that should come.”

Matt. xi. 12. “The kingdom of heaven suffereth

violence, and the violent take it by force.”—That is, it is only to be obtained by persevering exertion and faithful endeavours; and the “violent” are those who, regardless of worldly difficulties, press forward with anxious zeal to obtain it.

Matt. xi. 14. “This is Elias, which was for to come,”—According to the Prophet Malachi, iv. 5, the Jews expected that Elias (or Elijah) was to come in person as the forerunner of the Messiah, to anoint him and make him known to the people. This prophecy was fulfilled in the Baptist, who “came in the spirit and power of Elias,” (Luke i. 7.) though he was not, as he assures them, (John i. 21.) that Elias which *they* expected to re-appear on the earth, and therefore in this sense it was, that when they asked him he said, “I am not.”

KIRDFORDIENSIS.

(To be continued.)

THE TEN LEPERS.

OF all the maladies with which mankind was afflicted at the time of our Saviour's appearance upon earth, there was no one more distressing than that of leprosy; for, besides the suffering attendant on the disease itself, the patient was kept from mixing in society, as a man marked by divine displeasure, and polluting any one who should associate with him. The complaint being thus considered as a punishment sent from God, the aid of medicine was considered useless, and the sufferer was put under the care of the priest, from whom, if he recovered, he was to receive a certificate of his convalescence, the only means of regaining his situation in society.

There are several instances in the Gospel of Christ's having healed lepers; but that to which I

would now particularly advert, because a moral lesson of considerable importance is connected with it, is the one related in the 17th chapter of St. Luke.

Our Saviour, in going into a certain village, met ten of these unhappy beings, who, immediately on seeing Him, knew that He was both able and willing to relieve them; they, therefore, cried out, "Jesus, Master, have mercy on us."

Touched with the wretchedness of their situation, and the earnestness of their intreaty, he commanded them "to go and shew themselves to the priest," intimating thereby, that they would receive their cure before they arrived in his presence: nor were they disappointed.—"As they went they were cleansed." Ten were cured; but one only returned to give thanks to his benefactor for so inestimable a kindness.

We are ready enough to blame them for this neglect; and their conduct certainly deserves to be blamed. But in censuring them, do we not condemn ourselves? On receiving a favour, how backward are we to shew our gratitude for it! Meek and erring, therefore, as we are, we cannot be too careful how we pass a judgment on the faults of our neighbours. We should rather endeavour from the faults of others, to learn a useful lesson for our own conduct. Viewing the history of the lepers in this light, we may well remark what a comfortable assurance the grateful *one* received, that his behaviour met with the approbation of his Saviour, and how acutely the others must have felt the reprehension contained in the few but emphatic words, "Where are the nine?" and we may learn that ingratitude, though not punishable by human laws, is highly offensive to our divine Lawgiver, who has left us in this short but interesting story a beautiful lesson, shewing us that upon the receipt of any favour, either from God or man, our first feeling should be that of gratitude to the giver.

E. N.

SOPHIA BERNARD.

To the Editor of the Cottager's Monthly Visitor.

MR. EDITOR,

As you have been kind enough to insert my former communication, I send you a second extract from the same work, if you can admit it.

I am, Sir, your Constant Reader,

B.

SOPHIA BERNARD was a poor woman of the village of Foudai, which belonged to the good Mr. Oberlin's parish; when quite young she had resolved, with the consent of her parents, to devote herself entirely to the care of orphans. She had nothing to depend on for support but her own labour, and the produce of a small piece of land; but the people in that country are accustomed to live hardly; and she taught the children to assist in their maintenance by spinning cotton. She first took charge of three helpless boys, whom their father treated very cruelly, and almost starved to death: afterwards she took several other children, and, when she had already seven, she received a letter from a poor tailor named Thomas, who lived in a neighbouring village, where the people were Roman Catholics; and this poor man begged very much that Sophia and her sister (who was as charitable as herself,) would undertake the care of his three little children, all under four years old, as his wife was near her confinement, and he was unable to provide for them. It was late in the evening when they received this letter, and they had dangerous mountain roads to pass in order to reach the tailor's cottage; nevertheless, the two sisters immediately set out with their baskets on their backs: and after a good deal of exertion and difficulty, arrived at poor Thomas's dwelling, which stood on the top of a high hill. They peeped in at the window, and saw plain

marks of wretchedness and poverty. They went in, and found the poor little children in a sad sickly state from want of proper care. They quickly wrapped them up in flannel, packed them in the baskets at their backs, and trudged home with them. But as their family was now become too large for their father's household, Sophia hired another room, and a servant girl; and by means of her own labour and the children's spinning, she fed, and clothed, and educated them. Thomas's children soon grew strong and healthy, and when some of his neighbours asked him how he could let his children be brought up by protestants, he replied—"Oh, if they make them such good protestants as they are themselves, I shall thank them for it."

At the same time, Sophia was so exemplary in all her conduct, and so ready for every good work, that she became a blessing to the whole neighbourhood in which she lived. A fine youth, of a generous disposition, and with some little property, made her an offer of marriage; and on her appearing unwilling to accept it, declared he would wait ten years, if necessary, to gain her hand. She then owned that her motive for refusing was that she could not consent to part from her orphans. "He who takes the mother, takes the children also;" replied the young man. On this condition the marriage took place, and they mutually continued their labour of love, and even took in more orphan children, all of whom they brought up in the most excellent manner. They were better off than many of their neighbours, but their charity was so extensive, that they sometimes hardly knew how to provide themselves with necessary clothes.

Sophia Bernard continued to be a mother, instructor, and comforter to all her neighbours until her death, which happened in 1822, and caused universal grief. It might truly be said of her—"When the ear heard her, then it blessed her, and when the

eye saw her, it gave witness to her: because she delivered the poor that cried, the fatherless, and him that had none to help him. The blessing of him that was ready to perish came on her, and she caused the widow's heart to sing for joy*."

"Blessed are the merciful, for they shall obtain mercy."

ADDRESS TO THE DEITY.

WHILE Thee I seek, protecting pow'r,
Be my vain wishes still'd:
And may this consecrated hour
With better hopes be fill'd.

Thy love the pow'rs of thought bestow'd,
To Thee my thoughts would soar:
Thy mercy o'er my life has flow'd,
That mercy I adore.

In each event of life, how clear
Thy ruling hand I see:
Each blessing to my soul how dear
Because conferred by Thee.

In ev'ry joy that crowns my days,
In ev'ry pain I bear;
My heart shall find delight in praise,
Or seek relief in pray'r.

When gladness wings my favour'd hour,
Thy love my thoughts shall fill;
Resign'd when storms of sorrow lower,
My soul shall meet Thy will.

My lifted eye, without a tear,
The lowering storm shall see;
My steadfast heart shall know no fear,
That heart will rest on Thee.

SENT BY W. E.

* Job xxix. 11. 13.

HAMBLEDON HAND-BILLS.

WE have just received a little book entitled "Parochial Duties." It appears that the clergyman of Hambledon is in the habit of sending amongst his parishioners, every year, a printed hand-bill, which contains notices of the different meetings and charities, and other matters relating to the parish, which it is needful that they should be made acquainted with. The little work before us appears to contain the substance of several of these hand-bills. This laborious clergyman seems to have left nothing undone that could be thought of for the benefit of his poor neighbours. The following extract is taken from the hand-bill dated Nov. 11, 1826.

CONFIRMATION.

"THE solemn rite of confirmation will never be slightly passed over, or formally introduced, by any minister of the Gospel who has the eternal welfare of his flock at heart. But it requires considerable judgment to arrange that all things connected with it should be done decently and in order. The huddling together a number of young persons either in waggons or on foot, the introducing them to public-houses, and leaving them to the care of others, are calculated to weaken, if not to efface, the solemn impression of the vow about to be made by the candidates for confirmation. As soon as information is received of confirmation, full notice is given in Hambledon church, and those who are desirous of offering themselves on the approaching occasion, are invited to attend at the school-room on the five following Sunday evenings, immediately after afternoon church. The candidates are divided into classes, according to their knowledge, and are instructed for an hour, or

longer, on the particular nature of the holy rite. On the last Sunday before confirmation, the recommedatory tickets are given. On the morning of the day appointed by the bishop, the candidates all meet at the school-room, and, whether old or young, walk two and two, attended by the minister, to Henley.

The distance being nearly four miles, there is a waggon provided to relieve those who may be fatigued. They have some slight refreshment at a *private* house, and are never allowed to separate or disperse till they return home."

The same hand-bill contains some notices of what had been done in the parish as to Vaccination.

"Nearly two hundred were vaccinated this year, it being the third year after the last vaccination. Of these, many mixed with those who had the small-pox, and no instance occurred of that complaint being communicated."—"About nineteen years ago, the prejudice against vaccination was considerable, and it required patience on the one side, and experience on the other, to remove it. This seems now to be nearly effected. Every third or fourth year it is offered, without any expence. The hour is named for the different hamlets, when persons are allowed to bring their children; and any other residents in the parish, whether young or old, may attend; and from one to two hundred are generally vaccinated. A regular journal is kept of the age of every one brought, and the progress of the disease; any irregularity in the symptoms are remarked, and, at the conclusion, those cases that have been unsatisfactory are noted down. Such persons are vaccinated again at the next opportunity.—Vaccination generally commences about the month of May, and it is arranged so that it is carried on for three months, during which time, all have the opportunity of consulting their own wishes on the subject; and the medical men of the neighbourhood are sure of a supply of lymph."

When we look at the whole of the proceedings referred to in the above little book, we are inclined to wonder how it is possible to get through so much work as this clergyman has cut out for himself. We see, however, the value of order and arrangement:—and when we hear a clergyman's life spoken of as one of ease and idleness,—or hear the clergy of our church accused of indolence and indifference, we should be glad to refer the accusers to such instances of exertion both for the spiritual and temporal good of their flocks, as are simply recorded in the above tract,—and which are to be seen, we well know, in many other parishes besides.

To the Editor of the Cottager's Monthly Visitor.

MR. EDITOR,

THE following Biographical Sketch of the Rev. W. Tyndall, the translator of the Bible, is curtailed from his *Life*, published by the *Church of England Tract Society*.

WILLIAM TYNDALL was born on the borders of Wales, some time before the year 1500. He was brought up from a child in the University of Oxford; where, as he advanced in years, he increased in the knowledge of the learned languages. He applied himself especially to the study of the Holy Scriptures, which he read with a meek and humble spirit, and with prayer for heavenly wisdom to direct him. He communicated the light he received from them cheerfully, in private lectures to some of the students and fellows of Magdalen College, (where he was himself living,) and instructed them in the knowledge and truth of the blessed word of God. Having taken his degrees at Oxford, he removed to Cambridge, where he abode some time, during which he acquired

more learning, and was farther ripened in the knowledge of the Bible. From hence he went to reside with Sir — Welch, a Knight in Gloucestershire, as tutor to his children. Here he had frequent intercourse with the neighbouring clergy, and often discoursed about the learned men of the day, as Luther and Erasmus, and the controversies in religion, and the doctrines of the Holy Scriptures. The priests of the country (who were then Roman Catholics,) at length taking offence at his talking so much of the Bible, accused him to the Chancellor of the Bishop's Court; who cited Tyndall to appear before him, and answer the charges which had been brought against him. Tyndall, after various examinations, was set at liberty, and returned to the house of his patron. He here employed himself in translating "*The Christian Soldier's Manual*," written by Erasmus.

There lived in the neighbourhood an aged Doctor, (who had formerly been a Bishop's Chancellor,) to whom Mr. Tyndall opened his mind on the doctrines of the Holy Scriptures. One day the doctor said to him, "Do you know that the Pope is the very Antichrist of whom the Scripture speaks? but beware of what you say; if it shall be perceived that you are of this opinion, it will cost you your life." He added—"I have been an officer of his, but I have given it up, and defy him and all his works."

One day, falling into the company of a learned Divine, Tyndall refuted his arguments so forcibly from the Bible, that the priest blasphemously exclaimed, "We had better be without God's laws, than the Pope's!" Tyndall, filled with zeal for the honour of God, replied, "I defy the Pope, and all his laws;" and added, "That if God spared his life, ere many years he would cause a boy that drives the plough, to know more of the Scriptures than the Romish priest did;"—which, blessed be God, has come to pass in our own days!

Mr. Tyndall went to London, and there preached

for some time, as he had done in the country. But, being desirous to translate the New Testament into English, as the most effectual means of removing the darkness and superstitions of the people, he wrote a Latin epistle to the Popish Bishop of London, but did not receive a favourable answer. Finding that he could not publish it with safety in England, he went into Germany, where he had the assistance of John Frith, and published it about the year 1527.

While in Germany he went to visit Luther, and others of the learned reformers in those quarters, and took up his abode in the Netherlands, at Antwerp. Having translated the five books of Moses, he determined to take them to Hamburgh, and to print them there, but he was shipwrecked on the coast of Holland, and lost all his books and writings, so that he was compelled to begin again. He, however, went in another ship to Hamburgh, where, by his appointment, Miles Coverdale, afterwards Bishop of Exeter, was waiting for him, who assisted him in his second translation, which, after much opposition from the Popish Bishop of London, was happily accomplished. Indeed, the Bishop, contrary to his intention, was made the means of greatly helping him, for he bought up the first edition of the New Testament to burn it, and the money thus raised was the means of enabling them to bring out an improved edition. Mr. Tyndall, who was but little experienced in the subtlety of this world, was, after this, entrapped by an artful hypocrite of the name of Philips, who was hired for that purpose, and condemned to die as a heretic. Being brought forth to the place of execution, while he was being fastened to the stake, he cried out, with fervent zeal and a loud voice, "Lord, open the King of England's eyes!"—He was then strangled with a halter, and his corpse was burnt in the fire.

(Sent by W. M.)

H——n, near Darlington,
Dec. 8th, 1830.

DANGER OF DELAY.

Behold, now is the accepted time.—2 COR. vi. 2.

THERE is no subject connected with religion more frequently insisted on than the folly and danger of delay.

And how is it that every transient concern is attended to, every worldly affair executed with the utmost dispatch and alacrity, while the concerns of the soul are left for a more convenient opportunity? The persons most inexcusable in this conduct are those who admit repentance and newness of heart and life to be necessary at some period of their lives, in order to escape future condemnation, but who, notwithstanding this conviction, persist in putting off the dreaded work till a more convenient season; they say to themselves that by-and-by they will think of this matter, that they hope they have some time to live yet, and they doubt not they shall retire from the scenes of busy life, and then they shall have time and leisure to think of religion and of another world; or, should they not be permitted to live till old age, they perhaps expect that a lingering illness may lead them to repent and to turn to God. To such persons the text speaks in the loudest and most solemn manner: "Behold now is the accepted time." To the readers of this I would say,—have you not lived long enough in sin? have you not sufficiently offended the Most High? Yes, my friends, whoever you are, you have grievously offended and insulted the Majesty of Heaven, you have disobeyed His commands, you have not believed His word, you have done despite unto the Holy One of Israel. O then, "Turn ye, turn ye, from your evil ways, for why will ye die?" Suffer not your delusion to overwhelm you any longer; turn now unto the Lord

while he holds out towards you the offer of mercy. Flee from the wrath to come. Awful, indeed, is that delusion, which tempts you to put off the concerns of the soul till a more convenient season.

You may for aught you know,
This hour the summons hear ;
That calls you where the wicked go,
Or where the saints appear.

And, if this should be your case, what agony would seize upon your soul if you had neglected those golden opportunities which had been so often presented to you, how would you mourn your folly when you found yourself in those regions of despair where hope never comes, and when God in the fulfilment of His awful threatening, would “laugh at your calamity, and mock when your fear has come.”

But, supposing your life to be prolonged for many years, you have no reason to suppose that you will be more prepared then than you are now : you may put off the work again and again ; and the longer you put it off the less likely you are to begin ; the heart, by long continuing in sin, becomes harder, the chain becomes stronger, and therefore less likely to be broken. Moreover, can you think that God's preserving mercy will prolong your life ? and can you deliberately intend, in return for such mercy, to offer him the dregs of your existence, the first years of which it was your undoubted right to have devoted unto him ? You have lived, year after year, in forgetfulness of God, perhaps ten, twenty, or thirty years ! It is madness to put off your preparation any longer. Whatever you put off, put not off the concern of your immortal soul. It must live for ever either in misery or bliss. “What shall it profit a man if he gain the whole world and lose his own soul ? or what shall a man give in exchange for his soul ?” The soul never dies ;—it is worth a thousand worlds ; and, knowing this, can you waste

your time in the perishable vanities of this world? If we wish to be prepared for heaven, we must be as strangers and pilgrims here below; we seek a better and a happier country, not made with hands, eternal in the heavens! Bear, then, in your mind the words of the text, "Behold *now* is the accepted time:" and, by doing this, you will be led to constant meditation and fervent prayer. Let me intreat you to consider these three things.

First, The shortness of life.

Secondly, the necessity of working out your own salvation while it is called *to-day*.

Thirdly, the eternity which lies before you.

Your life is but a withering flower, a vanishing shadow, a perishing breath: the body returneth to the dust, and the soul goeth to its long home: the night is then come when no man can work. Whatever, then, thy hand findeth to do, do it with all thy might, for there is no work nor device nor knowledge in the grave whither thou goest. As you sow so shall you reap, and either you will be eternally crowned or eternally lost. Now, therefore, before the sun be set, or the shadow of evening stretched out, "Seek the Lord while he may be found, call upon him while he is near," and may the God of all grace grant His blessing to you, and impress upon your mind those important words, "Behold *now* is the accepted time, *now* is the day of salvation."

T. F. P.

CONSOLATION TO MOURNERS.

"IF God spared not his own son, but delivered him up for us all, how shall he not with him freely give us all things?"

Christian Men, consider the love of God in Christ Jesus our Lord—'tis a theme which angels love to

dwell upon, which the glorified spirits of the just sing of night and day—which is the comfort and joy of every believer, which is great, boundless, everlasting! If God gave up his own son—if he could give him to suffer and die, will he not with him give us *all* things? Yes! *all* things—fear not then, be not troubled—the promise is God's,—it shall not fail. No good thing will the Lord withhold from his own people. When any thing *is* withheld, depend upon it it would *not* be *good* for you. God doth not willingly grieve nor afflict the children of men, but he sees the need of trying us: and loves us too well to withhold affliction and trial! Depend upon it, when we are in heaven, and view the chain which has drawn us there, those links of it will then appear most needful, which, at the time, were most cutting and sharp.

One of the greatest comforts and choicest blessings which a Christian has in travelling through the wilderness of the world, is this: he can trace the Lord's hand in every thing—"it is the Lord, let him do what seemeth him good." The minutest circumstances of our lives are ordered by Almighty God, and designed to do *us* good, and shew forth *his* glory. In whatever situation you are, the Lord sees you and can help you. Are you poor? "the blessing of the Lord maketh rich." Are you afflicted in body, chastened with pain, "and your flesh consumed away?" "I will make all thy bed in thy sickness," saith the Lord thy God. Has the desire of your eyes been taken away from you, your dearest earthly friend snatched from your bosom, and your fondest earthly hope laid in the grave? "*I* kill, and *I* make alive, saith the Lord—*I* wound and *I* heal." Soon "*I* will wipe all tears from your eyes, and the days of your mourning shall be ended." Is your soul harassed? Do you think that the Lord hath forgotten to be gracious? "I know the thoughts that I think towards you, saith the Lord, thoughts of *peace*, and not of evil, to give you an expected end."

Christian Men,—“ All things are your's—whether life or death, or things present, or things to come, all are your's, and ye are Christ's, and Christ is God's. F.

A CHRISTIAN'S DUTIES.

It will be a most profitable religious exercise for the reader to search the Scriptures, and read those parts of them which are here referred to.

Christian, remember that thou hast to-day.

A God to glorify.

1 Cor. vi. 20.—Glorify God in your body, &c.

1 Cor. x. 31.—Whatever ye do, &c.

Matt. v. 16.—Let your light, &c.

A Saviour to believe in, and imitate.

Acts xvi. 31.—Believe on, &c.

1 Pet. ii. 21.—Christ also suffered, &c.

A body to mortify through the Spirit.

Rom. viii. 13.—If ye live after, &c.

Col. iii. 5, 6.—Mortify, therefore, &c.

A soul to save.

Phil. ii. 12, 13.—Work out, &c.

Matt. xvi. 26.—What is a man, &c.

The Scriptures to search and meditate upon.

John v. 39.—Search, &c. Psalms i. ii.

Josh. i. 8.—Deut. xi. 18, 21.

Acts xvii. 11, 12.—The Bereans.

Repentance to seek and practise.

Acts v. 31.

Acts iii. 19.—Repent and be converted, &c.

Luke xiii. 3.—Except ye repent, &c.

Passions to subdue.

1 Cor. ix. 27.—I keep under, &c.

2 Cor. x. 5.—Casting away, &c.

Eph. iv. 31, 32.—Let all bitterness, &c.

Sins to weep over and forsake.

Zach. xii. 10. Luke vii. 37, 38. Prov. xxviii. 13.
Matt. xxvi. 75.—He went out and wept, &c.

Graces and virtues to implore by earnest prayer.

Phil. iv. 6.—In every thing, &c.

Mark xi. 24.—When ye pray, believe, &c.

James i. 5.

James iv. 2, 3.—Ye ask and receive not, &c.

Mercies and deliverances to be thankful for.

Psalm lvi. 12, 13. Psalm ciii. 1, 5.

Psalm cxvi. 12, 14.—What shall I, &c.

2 Cor. ix. 15. Eph. v. 18.

Promises and privileges to rejoice in.

Acts ii. 39.—To you and to yours, &c.

2 Cor. i. 20.—All the promises, &c.

Works of charity to perform.

Matt. xxv. 34, 40.

Gal. vi. 10.—As we have, &c.

1 John iv. 11.—If God so, &c.

Relative duties to discharge.

Col. iii. 17.—Do all, &c.

Tit. iii. 1, 2.—Subject to, &c.

1 Cor. xii. 25, 27.

Brethren, and especially ministers to intercede for.

Rom. xv. Psalm cxxii. 6.

Col. ii. 1, 3. 1 Titus ii. 1, 6.

A world to fear, and yet to conquer.

2 Cor. vi. 7.—By the word of God, &c.

1 John, v. 4, 5.—Whatsoever is born, &c.

A hell to avoid.

Matt. iii. 7.—Who hath warned, &c.

Mark ix. 43, 45.—If thy hand, &c.

A paradise to gain.

Rev. ii. 7.—To him, &c.

Rev. xxii. 4, 5.—A pure river, &c.

1 Cor. ii. 9.—Eye hath not, &c.

An eternity to meditate upon.

Col. iii. 2.—Set, &c.

2 Cor. iv. 18.—We look not, &c.

To prepare for death.

Amos iv. 12. Luke xii. 20. 2 Tim. iv. 6, 7.

And to watch for the day of judgment.

Mark xiii. 37.—I say unto all, &c.

2 Cor. v. 10.

L. T.

EXTRACT OF A LETTER

FROM A FATHER TO HIS DAUGHTER, ON HER BIRTH-DAY.

MY DEAR MARY,

I WROTE to you on my own birth-day, and now I do the same on *your's*. “There is a time to be born, and a time to die.” So says Solomon; and it is the memento of a truly wise man. But I may add, there is an interval between these two *times* of infinite importance.

Does my beloved child duly appreciate this? Not all the charms of nature can for a moment compare with those of grace; and when can we better contemplate the real value of life, the vanity of the world, the worth of a soul, and the need of a Saviour, than when the lapse of time brings round the anniversary of our birth? It speaks to youth and age alike, and summons both to prayer and meditation. Soon will eternity overwhelm all the concerns of time, but will infallibly take its character from them. I sincerely hope that you are regularly improving your time, with a view to *that* eternity. Your opportunities have been many and valuable; your privileges great:—may every ensuing day prove that they are not lost upon you! Religious parentage and social connec-

tions cannot save: personal religion in the heart is every thing. Think of us all; not for the mere love's sake of earthly kindred; but for the love of Jesus Christ, as connected with the family of heaven. This alone gives to charity itself its value.

Farewell, my dear child; and while you pray for yourself, forget not

Your affectionate Father,

LEGH RICHMOND.

JUVENILE OFFENDERS.

WE had much pleasure in extracting in our last number, the reports of the *Irish Judges*, which gave us so much reason to hope that a real improvement in the morals of the people was going on in Ireland. We have equal pleasure in giving the following extract from the address of an *English Judge*:—and we rejoice the more in doing this, because the amendment which we trust is going on, is just where we should most wish to see it,—among the young. It has often been our melancholy duty to record the offences of juvenile culprits; but we sincerely hope that we shall every year have less and less of this: we trust much to the education which the poor are receiving in schools, where the instruction is not only religious in name, but where the grand effort is, with God's help and blessing, to impress on the young mind a sense of the real value of true religion:—this alone will produce sound morality,—alone give happiness on earth,—alone lead to everlasting happiness, when all the cares and anxieties of this world shall be over, and when there shall be no more want and no more sorrow.

SUMMER ASSIZES.

HEREFORD, Aug. 14.—There is less business here than has been known for many years.

Mr. Justice Bosanquet, in addressing the grand jury, observed, that the proportion of juvenile offenders was much less than on former occasions : and that was a circumstance which, upon this circuit, he had had occasion to notice in other counties as well as this. Adverting to the cases of some of the prisoners, who, it was stated in the calendar, could neither read nor write, the learned judge said that he trusted that all those who had hitherto contributed either their personal exertions or pecuniary means towards the education of the poor, would continue their laudable endeavours to promote the instruction of the lower classes in the principles of true religion and sound morality, which would afford the best antidote to the increase of crime. V.

BULL-BAITING.

THIS brutal amusement was practised lately by a crowd of some hundreds of blackguards, in an open space at Red Bank, on the occasion of what is called Cheetham Hill wakes. The police were aware that this was about to take place ; and Mr. Lavender early in the day caused some of the ringleaders to be informed that it would not be permitted ; and it was understood that it would not be proceeded in. However, it did take place about noon, and in a most cruel manner, the bull being a very young one, we believe never having been before baited, and sometimes as many as three ferocious dogs being at him at once.—*Manchester Herald.*

We were really in hopes that there was an end of

the brutal and cruel practice of bull-baiting; we believe, indeed, that there are very few places where it is continued. Any sport from which the pleasure is entirely connected with the pain inflicted on an unoffending animal, must have a fatal tendency to harden the heart of any one who partakes in it. Or rather we should say, that no one can find pleasure in such sport whose heart is not already hardened; and these savage sports keep off all good impressions, and prevent the heart from being touched with any feeling of humanity. It is to be lamented, that so many of the English sports should be accompanied with pain to others; but there are some in which, though pain is inflicted, yet the pleasure to the sportsman does not arise from the pain which he inflicts. It is the exercise, the air, the skill, or the gain which please or profit him; but, for bull-baiting, cock-fighting, dog-fighting, bear-baiting, and such cruel sports as these, there is nothing that can please any one who has not a savage disposition. The poor creatures are tormented during the whole of the time for the amusement of those who are called *men*: we should not suppose that they would wish themselves to be called *Christians*; and there is something altogether unmanly, even cowardly, in looking on in safety, and deriving pleasure from the pains of other creatures. We cannot say much better of prize-fighting men. If it be said that it is the betting and gambling that makes the chief pleasure, we answer, "So much the worse." The gambler can have no pleasure in winning, that does not arise from the pain of the loser. The gambler's gains are altogether mean and low, and contemptible, arising from a selfish and sordid disposition: wholly indifferent to what another may suffer, if only his self-interest be secured.

V.

THE CHRISTIAN SLAVE.

A SLAVE in one of the islands in the West Indies, who had originally come from Africa, having been brought under the influence of religious instruction, became singularly valuable to his owner, on account of his integrity and general good conduct: so much so, that his master raised him to a situation of some consequence in the management of his estate. His owner, on one occasion, wishing to purchase twenty additional slaves, employed him to make the selection, giving him instructions to choose those who were strong and likely to make good workmen. The man went to the slave-market. He had not long surveyed the multitude offered for sale, before he fixed his eye intently upon one old and decrepid slave, and told his master that he must be one. The master appeared greatly surprised at his choice, and remonstrated against it. The poor fellow begged that he might be indulged; when the dealer remarked, that if they were about to buy twenty, he would give them the old man in at the bargain. The purchase was accordingly made, and the slaves were conducted to the plantation of their new master: but upon none did the selector bestow half the attention and care he did upon the poor old decrepid African. He took him to his own habitation, and laid him upon his own bed; he fed him at his own table, and gave him drink out of his own cup; when he was cold he carried him into the sunshine; and when he was hot, he placed him under the shade of the cocoa-nut trees. Astonished at the attention this confidential slave bestowed upon a fellow-slave, his master interrogated him on the subject. He said, "You could not take so intense an interest in the old man, but for some special reason: he is a relation of yours—perhaps your father?" "No, massa," answered the poor fellow, "he no my fader." "He

is then an elder brother?" "No, massa, he no my broder." "Then he is an uncle, or some other relation?" "No, massa, he no be of my kindred at all, nor even my friend." "Then," asked the master, "on what account does he excite your interest?" "He my enemy, massa," replied the slave, "he sold me to the slave-dealer; and my Bible tell me, when my enemy hunger, feed him; and when he thirst, give him drink."

ON THE LORD'S SUPPER.

"This do in remembrance of me." LUKE xxii. 19.

PART I.

THESE are the words of our Lord and Master, our Redeemer on earth and our Intercessor in heaven. It well becomes us, therefore, to pay great attention to them; for He spake as never man spake; His lips were full of grace and truth; His voice He raised to bless us, and His word should be dearer unto us than thousands of gold and silver, sweeter also than honey or the honeycomb. We are sure that it is a gracious command, an invitation of love, when *He* requires us to do any thing, *whatever* it may be. "This do in remembrance of me," is the command He has given us, and, coming from Him, we are certain that it is intended for our good, and that we shall be blessed in obeying it.

What, then, is it which our Lord bids us do in remembrance of Him? According to the account in the Bible, we find that the "Lord Jesus, the same night in which He was betrayed, took bread: and when He had blessed it and given thanks, He brake it and gave it to His disciples, and said, Take, eat: this is my body, which is given for you;

this do in remembrance of me." And after the same manner "He also took the cup after supper, and gave thanks, and gave it to them, saying, Drink ye all of this." And they all drank of it; and He said unto them, "This is my blood of the New Testament, and this cup is the New Testament in my blood, which is shed for you and for many, for the remission of sins. This do, as oft as ye drink it, in remembrance of me."

It was in the upper chamber in Jerusalem, in company with His disciples, that our Lord made use of these words. Full well He knew the travail of soul which He was about to undergo. He knew that He was about to be wounded for our transgressions, to be bruised for our iniquities; yet at the same time He saw that by His stripes we should be healed, by the chastisement which He endured, our peace would be made with God. Therefore it was that He seemed to forget His sufferings, that He might accomplish our salvation. And while He could foresee the mockery of Herod's judgment-hall, the crown of thorns, the red and purple robe; while He could foresee the cross, with all its circumstances of awfulness and agony; even at that hour when the Son of Man was just about to be betrayed into the hands of sinners, thus to suffer, He took His last supper with His disciples, and instituted the Holy Sacrament. He took bread and brake it, and gave it to them, and said, "Take, eat, this is my body, which is given for you:" and in like manner He gave them the cup, saying, that in it was His blood which was to be "shed for them and for many for the remission of sins."

The body and blood of Christ, then, are represented by the bread and wine. As bread and wine strengthen and refresh the body, they well represent the body and blood of Christ, the strength of our spiritual life, the support and comfort of our souls. Those that are famishing, therefore, would as soon

refuse the food that is offered them, as any of the true fold of Christ, who hunger and thirst after righteousness, would turn away from this Holy Sacrament.

The Lord's Supper is the Christian passover. The Israelites, ever since the time of their deliverance from Egypt, had celebrated their feast, which kept up the memorial of God's mercies towards them. When the angel of the Lord was sent to destroy the first-born of all the land of Egypt, he spared the houses of Israel: on their door-posts he beheld the blood of the lamb, slain by the appointment of God, and he passed over them in mercy. It was to keep up the remembrance of their being thus spared, that the passover was ordered to be observed; and it was on the same night on which this feast was prepared, that our Lord appointed the Christian passover, that is, the Sacrament of the Lord's Supper. A more costly sacrifice than a bleeding lamb was required, in order that the destroying angel might pass over us; a sacrifice of which that lamb in its innocence was a sign, in the benefits of its blood an emblem. Jesus Christ is the Lamb of our passover, even the Lamb slain from the beginning of the world. The Lamb of God who taketh away our sins, who delivers us from the bondage of iniquity which is in truth a slavery far more terrible and ruinous than the bondage of the children of Israel in the land of Egypt. If, then, the Jews kept up, and still keep up, the remembrance of their deliverance, much more ought we to keep up the remembrance of ours. The representation of the body and blood of Christ is what we are to take with faith and thankfulness; and that representation is "bread and wine, which the Lord hath commanded to be received." This, then, let us do in remembrance of Him,—this let us do in a proper spirit, and verily we shall be blessed in our deed.

J. M.

APPLEBY ASSIZES.

WE have extracted the following piece of Assize intelligence from a newspaper. We feel a great curiosity to know something more about Appleby, so as to be enabled to see the causes which have led to its present condition. "Primitive simplicity" reads well, but it will not account for the state of good morals which are said to prevail in this happy town:

APPLEBY, AUG. 20.—The Assizes began here this day at twelve o'clock, and were concluded shortly after three; there were but two prisoners in the Calendar; and the *Nisi Prius* was similarly circumstanced with regard to causes. In fact, the whole place seems in such a state of primitive simplicity, as to render the visits of the Judges almost unnecessary.

A CHILD'S HYMN OF PRAISE FOR DAILY MERCIES.

LORD, I would own thy tender care,
And all thy love to me;
The food I eat, the clothes I wear,
Are all bestow'd by thee.

'Tis thou preservest me from death
And dangers every hour;
I cannot draw another breath,
Unless thou give me power.

Kind angels guard me ev'ry night,
As round my bed they stay;
Nor am I absent from thy sight
In darkness or by day.

My health and friends, and parents dear,
To me by God are given;
I have not any blessing here
But what is sent from heaven.

Such goodness, Lord, and constant care,
A child can ne'er repay ;
But may it be my daily prayer,
To love thee, and obey.

From "Hymns for Infant Minds."

It is a most useful exercise for the minds of children to learn such hymns as the above by heart ;—and their parents should teach them to repeat these hymns very correctly, and slowly, and distinctly, and above all, to understand what they are repeating. There is seldom much good to be got by scolding a child over its lessons ;—and, in religious lessons it is altogether wrong, and will be likely to prevent all the good that is to be got from the instruction which the religious exercise contains.

The mind of a child well stored with religious truth, which, being contained in pleasing verse, is likely to be remembered, must, it is reasonably to be expected, be set against those profane, and filthy, and wicked writings, which are so ruinous to those who have no knowledge of better things. The hymns of Dr. Watts for children are beautiful, and they are easy to be understood. The Nursery Rhymes, by Miss Taylor, are excellent for very little children : and there is in the Hymns for Infant Minds, much delightful instruction in very pleasing verse. It is an excellent habit for parents to hear their children repeat a portion of a psalm, or hymn, every morning and evening before they kneel down to their prayers.

V.

ADVENTURE OF MUNGO PARK.

"WHEREFORE if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, oh ye of little faith?"

The account which Mr. Mungo Park gives of his feelings and sentiments, when plundered by some hostile Africans, affords a beautiful comment on the above words of our Saviour.

“ After this, some of them went away with my horse, and the remainder stood considering whether they should leave me quite naked, or allow me something to shelter me from the sun. Humanity at last prevailed : they returned me the worst of two shirts, and a pair of trowsers, one of them threw back my hat, in the crown of which I kept my memoranda ; and this was probably the reason why they did not wish to keep it. After they were gone, I sat for some time in amazement, and terror. Whichever way I turned, nothing appeared but danger and difficulty. I saw myself in the midst of a vast wilderness, in the depth of the rainy season, naked and alone ; surrounded by savage animals, and men still more savage. I was 500 miles from the nearest European settlement. All these circumstances crowded at once into my recollection ; and I confess that my spirits began to fail. I considered my fate as certain, and that I had no alternative, but to lie down and perish. The influence of religion, however, aided and supported me. I reflected that no human prudence or foresight could possibly have averted my present sufferings.

“ I was indeed a stranger in a strange land, yet I was still under the protecting eye of that Providence who was ever the stranger’s friend. At this moment, painful as my reflections were, the extraordinary beauty of a small plant irresistibly caught my eye. I mention this to show from what trifling circumstances the mind will sometimes derive consolation ; for though the whole plant was not larger than the top of one of my fingers, I could not contemplate the delicate conformation of its roots, leaves, and capsules, without admiration : can that Being (thought I) who planted, watered, and brought to perfection,

in this obscure part of the world, a thing which appears of so small importance, look with unconcern upon the situation and sufferings of a creature formed after his own image? Surely not! Reflections like these would not allow me to despair. I started up, and disregarding both fatigue and hunger, travelled forwards, assured that relief was at hand;—and I was not disappointed.”

Sent by J. C. W.

FAITHFULNESS AND SAGACITY OF A DOG.

ALTHOUGH professedly a “Cottage Visitor,” my visits are not wholly confined to cottages. During a late ramble about the country, I was in the hospitable house of a clergyman in Leicestershire, with whom I have long had a friendship; but, on this occasion, I formed a new acquaintance in a very quiet, gentle-tempered creature, who had, as I was informed, for several years been the house-dog of the family. My excellent friend the clergyman had not long lived in his present house, but, on being appointed vicar of the parish, had left his former abode to take possession of his present charge. I mention these circumstances by way of introduction to an anecdote which speaks much in praise of the sagacity and faithfulness of my new acquaintance the house-dog.

This dog had, in his former abode, been accustomed to sleep in the house, but in the lower part of it, near the kitchen. When the family left the village to take possession of their house in the new parish, the master of the house was obliged to be absent for a time; and his wife and the rest of the family were without him. The dog, missing his master, seemed to consider that it was

his particular business to guard his mistress during his master's absence, and expressed great uneasiness when it was attempted to keep him down stairs; he seemed determined to sleep in the same room with his mistress, to guard her against any danger, which, in a new habitation, and among strangers, might be apprehended. When the lady had retired to her room at night, the dog presently followed her, and shewed his desire of admission by scratching at the door, and expressing the utmost impatience to be admitted. When the door was opened, he seemed perfectly contented, and lay on the floor till morning. When the clergyman, after some days, returned, the sagacious dog seemed to think that *his* particular care of his mistress was no longer needed, and he contentedly resigned his post, taking up his abode during the night in the lower part of the house which was appointed him, and having never since shewn any desire to leave it, seeming to be now fully assured that his mistress is properly protected. Many of my readers, no doubt, have seen such instances of the sagacity and fidelity of dogs; and some of these instances shew what we hardly know how to distinguish from reason.

V.

To the Editor of the Cottager's Monthly Visitor.

SIR,

THE following lines are taken from a book of Devotional Poems, published in the year 1760, by Theodosia. If you think them worthy a place in your Visitor, I should feel obliged by their insertion.

ON RESIGNATION.

“ Weary of these low scenes of night,
 My fainting heart grows sick of time,
 Sighs for the dawn of pure delight,
 Sighs for a distant, happier clime

x 5

Ah, why that sigh ? Peace, coward, hear
 And learn to bear thy lot of woe ;
 Look round—how easy is thy part
 Compar'd with ills that others know.

Are not the sorrows of the mind
 Entail'd on every mortal birth ?
 Convinc'd, hast thou not long resign'd
 The flattering hope of bliss on earth ?

'Tis just, 'tis right ; thus He ordains
 Who form'd this animated clod,
 That needful cares, instructive pains,
 May bring the restless heart to God.

In Him, my soul, behold thy rest,
 Nor hope for bliss below the sky :
 Come, Resignation, to my breast,
 And silence every murmuring sigh.

Come Faith and Hope, celestial pair !
 Calm Resignation waits on you ;
 Beyond these gloomy scenes of care
 Point out a soul-enliv'ning view.

Parent of good, 'tis thine to give
 These cheerful graces to the mind ;
 Inspire my soul, and bid me live,
 Desiring, hoping, yet resign'd !

The glorious dawn of endless day
 Can make my weary spirit blest,
 While on my Father's hand I stay,
 And in his love securely rest.

J. T. K.

Hackney, 9th Aug. 1830.

INFANT SCHOOLS.

IN page 415, in our last number, we spoke of the education of children, and pointed out the improvement which within these few last years, had taken place in the manner of conducting the business of schools. Formerly a child would waste half his school hours in talking and chattering, and lolling

over the desks, and sleeping over his lessons:—but according to the present method of conducting schools upon the National plan, where the system is properly attended to, every child is busy,—there is no opportunity of wasting time,—the child must be doing something; and thus, not only is a much greater improvement in learning secured, but habits of order, and quietness, and industry are acquired.

We observed, at the same time, that the same strictness was not required in Infant Schools:—and we return to the subject now, for the sake of correcting an error which many persons are under, as to the nature of Infant Schools. They say “it is hard upon the poor babies to be shut up all day, learning their lessons.” Now, if they were to look into an Infant School, properly managed, they would see that it was the merriest place in the world. The children have all sorts of games and amusements that may give them pleasure without running them into danger; and the master or mistress have their eye upon them during their sports, so that they may not hurt each other, or use ill language, or learn any thing that is bad. If a child is tired, it may sit down and rest itself, or it may lie down and sleep. Their learning is made an amusement, so that the children do not dread their lessons, but like them, and like their school. It is an excellent beginning for very little children; and parents may feel assured that, in a good Infant School the children receive more attention and care than they could receive at home. The father of a poor family is generally out at work; and the mother, with all her employments for the maintenance of her family, or the care of a child in arms, or other domestic duties, cannot pay that attention to the children of four or five years old, which such children ought to receive.

V.

ABOMINABLE CRUELTY.

THE following extract is taken from the "*Liverpool Mercury*."

A correspondent has furnished us with a bill, announcing the particulars of the sports, as they are called, at the Wakes of Barton, a place about four miles from Manchester. The bill was issued by Miss Alice Cottam, of the sign of the King's Arms, near Eccles, and was printed by order of the Stewards. It is our opinion that all the parties concerned in publishing such a document ought to be indicted. The following is a literal copy of part of the Barton bill of fare.

"On Saturday, August 28, 1830, at the house of Miss Alice Cottam, sign of the King's Arms, near Eccles. A. C. with great pleasure informs her friends and the public in general, that she has, at a considerable expense, engaged an excellent Bull, Bear, and Badger, for the gratification of those who may favour her with their company; the Bull will be baited three times a day, namely, at half-past nine o'clock in the morning, at half-past one in the afternoon, and at five o'clock in the evening, every day during the Wakes. The Bear will be baited at eleven o'clock in the forenoon, and three o'clock in the afternoon. The Badger will be baited every evening.—N.B. The Bull, Bear, and Badger, will be baited on the Saturday night previous, to commence at six o'clock precisely, subject to such conditions as shall be then and there produced. The whole is so arranged as to form a never-failing source of amusement.—By order of the Stewards.—God save the King."—*Liverpool Mercury*

We greatly lament, that to complete the entertainment, it is not announced that Miss Alice Cottam, and the Stewards, are to be whipped round the town at the cart's tail, "three times a day, namely, half-past nine o'clock in the morning, at half-past one in the afternoon, and at five o'clock in the evening every day during the Wakes."—ED.

MINUTENESS OF CREATION.

How small is a mite, and yet on the application of the microscope it is seen to be an animal, perfect in its limbs, active in its motions, of a regular form, full of life and sensibility, and provided with all requisite organs. But Leuwenhoek tells us of insects seen with a microscope of which 27 millions would only be equal to a mite, yet each of these animalcules is an organized body, provided with a heart, with lungs with muscles, glands, arteries, and veins, with blood and other fluids passing through them! Insects of various kinds are discernible in the cavities of a common grain of sand. The mouldy substance on damp bodies exhibits a region of minute plants. Sometimes it appears a forest of trees, whose branches, leaves, flowers and fruits, are clearly distinguished. Some of the flowers have long, white, transparent stalks, and the buds, before they open, are little green balls, which become white. The particles of dust on the wing of a butterfly prove, by the microscope, to be beautiful and well-arranged little feathers. By the same instrument every hair of our head is seen to be a hollow tube. The surface of our skin has scales resembling those of a fish, but so very small that a single grain of sand would cover 250, and a single scale covers 500 pores, whence issues the insensible perspiration necessary to health; consequently a single grain of sand can cover 125,000 pores of the human body. From a lighted candle there issues in a minute, more particles of light than there are grains of sand in the whole earth; how vast then the number that flow in a day, or a year, or a century, from that immense body the sun! Who can tell where the grand chain of nature ceases to exist?"—*Sillers on the Creation of the Universe.*

LETTER FROM A COACHMAN ON SUNDAY TRAVELLING.

THE Rev. Herbert Smith is proceeding in his zealous efforts to correct the grievous practice of Sunday travelling; and there is reason to believe that he will be the instrument of much good. As to the practicability of obtaining an act of Parliament to prevent public Sunday coaches, we say nothing; but we expect that the discussion of this subject, to which Mr. Smith's exertions have led, will induce well-disposed persons to reflect and consider; and reflection and consideration must shew them the inconsistency of pretending to believe in the Word of God, and of receiving the Fourth Commandment, which teaches us that we, and our servants, and our cattle, are to rest on the Sabbath day, and then acting in such direct opposition to our own belief and profession. Profession without conduct is useless:—"faith without works is dead."

Mr. Smith has published, at Messrs. Rivingtons, a little book containing a very interesting correspondence on the subject. The following letter is taken from it:—

*From Mr. John Glover, coachman of a Dover Coach,
London, May 27, 1830.*

Observing in your hand-bills a free invitation to correspond with you on the impropriety of travelling on Sunday, I am induced, though very incompetent to the task, by the direction of the divine blessing, to offer a few remarks. When first I saw the large hand-bills posted at the suburbs of our great city, it filled my soul with a cheering hope that God would soon answer my prayers. As I am a coachman, and I trust one that regards the truth as it is in Jesus, I feel working on the Sabbath most acutely, and trust

God will soon deliver me from it ; but, leaving that for the present, I must say the means you are using are calculated to do infinite good. I received from our office, No. 11, Gracechurch-street, last Sunday, perhaps about twenty of your hand-bills, with which I was delighted, and distributed them down the road as far as Dover, and found them all (I may say all) received with a wish for the Sabbath rest ; and I requested the publicans to put them up in their tap-rooms, because I conceive, when they get a spread over the world, we shall get something done from *higher quarters*, for we know very well, that our disobedience to God's law must bring destruction upon our nation. May Christians' prayers prevent it ! I have, previous to this, named it to the three different parties, coach proprietors on our road, and they have all said they wish it. There are nine coaches on Sunday out of Dover, six in the morning, and three at night, besides the mail ; there is no doubt but they could all be done without : but if not, one party could have three run on one Sunday, and the other two parties the following Sundays, and that would leave them without *excuse* ; for I am sure there needs something to be done. Think how many individuals are kept from all means of grace ; I have much cause for thankfulness, I get an opportunity in the evening : for men left to themselves scarcely think there is a *Deity*. The cheap steam-boats to Gravesend have a very demoralizing effect. I could say much more, but my limits fail. If you will send me some hand-bills I will take care widely to distribute them, and any information I can give I shall feel happy.

From the same, June 17, 1830.

I beg to apologize for troubling you any more, but being so much interested in this good cause, I cannot forbear. I have distributed all but about eight or

ten of the quantity of hand-bills and circulars you were so kind to send to my lodging for me, besides many more I got from the coach-office. I have had eight large bills posted about Dover, and sent the letters as you requested, and have since heard, that one of the reverend clergy has met the Canterbury proprietors, to make arrangements; and, from what I can learn, if the thing is followed up, it will eventually lead to a diminution of some coaches; I sincerely trust mine may be one of them. I applied to 38, Gracechurch-street, (the printer's) for more bills, but could not obtain them; they said they had several applications. I will get some of the sermons the first opportunity. Should you have by you more letters, particularly those with signatures, should feel obliged if you could send them to my lodging, and mark the amount on the outside. I will leave word *for my landlord* to pay on *delivery*.

JOHN GLOVER.

TOOTH-ACHE.

WE have at different times presented to our readers such recipes for the relief of their maladies, as either our own experience has given us opportunities of proving, or as our judicious friends have supplied us with, or as we have found in books of established authority. Few maladies are more painful, and few more common, than the tooth-ache; and there is, perhaps, in almost every family, a recipe that is said to have done wonders, but which will, we are quite sure, have been very frequently found to fail. Indeed, whilst a violent fit of the tooth-ache is raging, there is perhaps nothing that will give immediate relief. When the teeth are decayed, a slight cold caught will produce the tooth-ache; then there is inflammation; or perhaps a little abscess is formed in the gum; and in such cases the pain will be great,

and will require time before it is removed. The sufferer cannot eat; and this abstinence is good in cases of inflammation, and so, in a day or two, relief generally comes. But a person whose teeth are liable to ache, though he may not be able to *cure* the pain, may do a great deal towards *preventing* it. When the general health is good, the tooth-ache is more likely to keep off; there should, therefore, be that sort of careful living which contributes most to health, and which avoids loading the stomach, and thus causing indigestion; any thing in the way of food or drink which is likely to cause inflammation should be carefully avoided; but moderately good living is advantageous. To *prevent* the tooth-ache, the teeth should be kept perfectly clean, and, whilst they are well, a little camphorated spirits should be dropped on the tooth-brush, and used every day, and kept in the mouth; this will be of great use to the gums, and will be likely to put the mouth into such a state as shall enable it to resist the attacks of cold, and may thus, perhaps, prevent many an hour of severe pain. Prevention is better than cure.

V.

MUSIC.

A CORRESPONDENT has favoured us with the following extract from Bishop Beveridge:—

“That which I have found the best recreation, both to my body and mind, whensoever either of them stands in need of it, is *music*, which exercises at once both my body and my soul, especially when I play myself. For then, methinks, the same motion that my hand makes upon the instrument, the instrument makes upon my heart; it calls in my spirits, composes my thoughts, delights my ear, recreates my mind, and so, not only fits me for after business, but fills my heart at present with pure and useful

thoughts; so that when the music sounds the sweetest in my ears, truth commonly flows the clearest into my mind. And hence it is, that I find my soul is become more harmonious by being accustomed so much to harmony, and so averse to all manner of discord, that the least jarring sounds, either in notes or words, seem very harsh and unpleasant to me."

Many of our correspondents, we know, believe that we are enemies to music, because we have sometimes endeavoured to point out the dangers which may arise from it. And yet we can assure them that we perfectly agree in the opinion expressed above by good Bishop Beveridge. Our cautions have been, not against music, but against the abuse of it. And we still say, that if a good voice leads a young man to be the delight of the ale-house, or the club-room, and tempt him to sing profane or profligate songs, it were better for him that he had been born without a capacity to acquire a note of music. Or if the power of playing on an instrument should lead him to make one in a set of drunken and conceited musicians, who are, at one time, the leaders and encouragers of all that is profligate at the village fair, and at another, profane the worship of God, by pretending to sing to his "praise and glory" in his house,—if music lead to the actual encouragement of vice, and the pretence of piety, it were better that a young man should at once make a bonfire of his fiddle, his flute, his bassoon, and his hautboy.

V.

TONGUE-TIE.

WHEN infants do not begin to talk so soon as their parents expect,—they are thought to be tongue-tied,—or in other words, that the movements of the tongue are hindered by the small membrane called the fræ-

num or string of the tongue not being of sufficient length. An eminent surgeon, in his lectures, says, that he believes it very seldom happens that the frænum is so short as to interfere with sucking, or eating, or speaking, so that there is not often reason for parents to fear that they shall be obliged to have the string of their child's tongue cut. It does sometimes happen that it is necessary to have this operation performed, but this is very seldom the case. If you find, upon opening the mouth of the child, that it moves the tongue, that it turns it from side to side, and projects it from the mouth, you may be satisfied that any imperfection in its motion must arise from some other cause. If, however, the child be really tongue-tied, and there should be occasion to cut the string, there is no need to be alarmed,—it is a very simple and trifling operation; there is nothing to do but to fix the tongue, and to snip through the string with a small pair of scissors, which the surgeon will do in a moment.

TREATMENT OF HAY AND CORN IN WET SEASONS.

“ We have in use here (in Gloucestershire) a very prudential method of saving our crops in bad and catching seasons, by securing the hay in what are called windcocks, and wheat in pooks. As soon as a portion of our grass becomes sufficiently dry, we do not wait for the whole crop being in that state; but, collecting together about a good waggon-load of it, we make a large cock in the field, and, as soon as another such quantity is ready, we stack that likewise, until the whole field is successively finished, and on the first fine day, unite the whole in one mow. Some farmers, in very precarious seasons, only cut enough to make one of these cocks, and having se-

cured this, cut again for another. Should we be necessitated, from the state of the weather, or from being a little dilatory, to let these parcels remain long on the ground, the cocks are apt to get a little warm, and only partially heat in the mow, the hay cutting out streaky, and not perhaps so bright or fragrant as when uniformly heated in body : but I am acquainted with no other disadvantage from this practice, and it is assuredly the least expensive and most ready way of saving a crop in a moist and uncertain season.

“ For wheat it is a very efficacious plan, as these stacks or pooks (a corruption perhaps of *packs*), when properly made, resist long and heavy rains;—the sheaves not being simply piled together, but the heads gradually elevated to a certain degree in the centre; and the butt-end then shoots off the water, the summit being lightly thatched. An objection has been raised to this custom, from the idea that the mice in the field take refuge in the pooks, and are thus carried home; but mice will resort to the sheaves, as well, when drying, and be conveyed, in like manner, to the barn: we have certainly no equally efficacious mode, or speedy plan, of securing a crop of wheat; and thousands of loads are thus commonly saved, which would otherwise be endangered or lost by vegetating in the sheaf. We will admit, that grain, hardened by exposure to the sun and air, is sooner ready for the miller, and is generally a brighter article than that which has been hastily heaped up in the pook; but, when the season does not allow of this exposure, but obliges us to prevent the germinating of the grain by any means, I know no practice, as an expedient, more prompt and efficacious than this.”

From the Journal of a Naturalist.

HOP BRANCHES AS A SUBSTITUTE FOR FLAX.

AFTER the hops are picked, cut the branches into strips of about 3 or 4 yards long; expose them to macerate in the dew for a few nights, and then put them in running water, and afterwards dry them in the air. After this they must be beaten, and crushed and treated in the same manner as flax.

The experiment is stated to have succeeded perfectly in France.—*Kentish Gazette.*

STAGE-COACH ACCIDENT.

WE do not insert the accounts which we hear of dreadful accidents from any pleasure that we take in recording melancholy events, but in hopes that they may serve as warnings, and thus perhaps be the means of preserving life.

“The Aurora, Worcester Coach, was upset on Sunday evening last, which event was accompanied with loss of lives. Mr. Bennett of Oxford, and Mr. Hughes of Southampton have died of their wounds. Mr. Southgate of St. Giles’s, London, a chorister, had his collar-bone dislocated and is dangerously bruised; the niece of Mr. Cripps of Worcester, an inside passenger, in the confusion of the moment, thrust her arm through the glass window of the coach, and it is so much lacerated that mortification it is feared will follow. Five other passengers were cut, bruised, and dreadfully mangled. The accident arose entirely from the coachman having neglected to apply the drag to the wheel, in descending a steep hill. The coach was heavily laden with luggage, piled to a frightful height on the top.”

SELECTIONS FROM DIFFERENT AUTHORS.

THE prospect of everlasting salvation, presented to Christians by the Gospel, is so unspeakably glorious and affecting, that it may well excite astonishment as well as sorrow to observe how small is its influence upon mankind, compared with the authority, which even a moment's reflection convinces us it ought to possess.

Should some angelic company, travelling through the empire of their Creator, arrive, for the first time, on the confines of our orb, and, having gazed awhile on the surrounding objects, be informed, that to the mortal myriads they beheld, the gates of everlasting happiness had been opened by their God and Saviour; what do we imagine would be their first feeling? Would they not conclude, at once, that the multitudes, whom they saw so busily engaged, were all occupied in preparing themselves for that glorious inheritance, their hearts beating high with hopes, and overflowing with grateful adoration? And when, after gazing a little longer, they should ascertain the real anxieties and business and pleasure of men, what think you must be the second emotion?

“ ————— Dim sadness would not spare
That day celestial visitor*.”

Chalmers.

As in the earth there is great diversity of soils, some bad and some good in different degrees and shades; so in mankind there is an equal diversity of hearts or dispositions. But as the earth cannot produce any thing of itself without culture, except briars, thorns, and weeds, even where the soil is best, so neither can mankind, merely by themselves,

* *Paradise Lost.*

and without divine cultivation, produce any spiritual fruit acceptable to God. All in the state of nature are alike barren and unprofitable, until the good seed is sown in the former by the careful husbandman; and the word of God in the latter, by Christ, his Apostles, and his ministers. *Dr. Hales.*

Let every thing you see, represent to your spirit the presence, the excellency, and the power of God; and let your conversation with the creatures lead you unto the Creator; for so shall your actions be done more frequently with an actual eye to God's presence by your often seeing him in the glass of the creation. In the face of the sun you may see God's beauty; in the fire you may feel his heat warming; in the water his gentleness to refresh you; he it is that comforts your spirits when you have taken cordials; it is the dew of heaven that makes your field give you bread. This philosophy, which is plain to every man's experience, is a good advantage to our piety, and by this act of the understanding our wills are checked from violence and misdemeanour. *Jeremy Taylor.*

EXTRACTS FROM THE PUBLIC NEWSPAPERS, &c.

Mr. Wm. Slingsby, of Carlton, exhibited in the fortnight fair, at Skipton, a cow and six lambs, the latter of which have all been suckled by the former, ever since they were yeaned! The foster-mother was as fond and careful of her nurselings as if they had been her own offspring, and the lambs were all healthy, fat, and even.—*York Courant.*

A Hint to Agriculturalists.—The year before last, a gentleman of Pickwick, thinking the hay might not hold out that season, cut some grass and mixed some barley straw with it, making a rick with one layer of green grass and another of straw, which proved of excellent advantage, as his heifers improved wonderfully upon this mixed food.—*Bristol Mercury.*

Dahlias.—The Dahlia was a flower unknown in Europe within the last twenty years; it is a native of the marshes of Peru; it was called after Dahl, the famous Swedish botanist. Its varieties at present amount to nearly 600. The most beautiful flowering time of the dahlia is from the beginning of August to the middle of October. The dahlia is multiplied by seeds and parting the roots; the French say, by slips and grafts: but they are so easily increased by the two first methods, that the others need not be adopted even if practicable.—*Lady's Magazine*.

Extent of Coal Strata, &c.—The coal district of Durham and Northumberland consists of several distinct formations. The least extensive but most valuable of these formations embraces a superficial extent of 180 square miles; it has wholly supplied the great and continually increasing demands of London for several centuries to the present day; and according to a very careful estimation, founded on data which appear to be sufficiently free from uncertainty, it is still capable of supplying the present consumption for one thousand years.—*Nottingham Journal*.

We have been assured that the losses of a certain great gaming-house keeper, during the season which has just expired, have been so great, that there is some doubt whether he will be able to carry on the concern much longer. The winnings of one Noble Lord are said to have been very great.—*Court Journal*.—[We are glad to hear this as to the gaming-house keeper—the Noble Lord's turn is to come.]—*Courier*.

Bartholomew Fair.—It is thought that a successful opposition to the continuance of this fair will be made by the leading members of the Corporation. The fair that has just concluded presented a miserable picture of outrage, sin, and depravity.—*Record*.

Beer Bill.—It has been stated that a two-guinea license is required by the new Act for selling Beer, and a one-guinea license for selling Cider. This is wrong. The two-guinea license will entitle persons to sell Beer and Cider; but to sell Cider only requires a one-guinea license.—*Globe*.—We hope that, in consequence of the extended liberty to sell beer, the labourer will be supplied with a wholesome beverage at a reasonable price. But we cannot help fearing that the increased number of houses where it is sold, and the reduction of the price, may lead some persons into habits of drinking, who before found themselves perfectly well without it. There is, perhaps, more misery produced in England by habits of drinking, than by any other cause that can be named. We do trust, however, that the ruinous habit of dram-drinking will be diminished.

NOTICES TO CORRESPONDENTS.

We have received the communications of *M.B.A.*; *Kirdfordiensis*; *S—e*; *C.K.*; *T.C.W.*; *Anon.*; *John S—e*; *C.S.R.*; *M.W.E.*; *A Subscriber*; *S.P.*; *Edith*.

THE

Cottager's Monthly Visitor.

NOVEMBER, 1830.

THE POOR MAN'S EXPOSITOR.—No. V.

Matt. xi. 16. "Whereunto shall I liken this generation?" The men of this generation, by slighting the teaching both of the Baptist and of our Saviour, were perverse and dissatisfied, like the children here *complained of*, and not like those who *made* the complaint.

Matt. xi. 19. "Wisdom is justified of her children." The way in which John and our Saviour made their public appearance in this world was cavilled at by this perverse and obstinate people; but the true disciples of both (the children of wisdom) perceived and acknowledged in this the wisdom of God.

Matt. xi. 25. "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Christ does not thank God because he had hid these things from the wise, but because, having done so, he had revealed them to babes. The meaning of the passage is this: "Whereas thou hast not thought fit to impart these things to the proud and self-conceited, yet I thank thee, O Father, because thou hast revealed them to the teachable and humble." A similar expression occurs *Rom. vi. 17.* "God be thanked that ye were the servants of sin, but ye have obeyed from the heart

that form of doctrine which was delivered you." Now, in this verse, the Apostle does not thank God because they had been the servants of sin, but because they who had been so had become obedient to the precepts of Christianity.

Matt. xii. 2. "Behold, thy disciples do that which is not lawful to do upon the Sabbath-day." This remark shews us the manner of the Pharisees. They objected to the disciples for rubbing the ears of corn in their hands on the Sabbath-day, whilst they themselves did not scruple to indulge in many sinful thoughts and actions. Our Saviour afterwards told them that they "strained at a gnat and swallowed a camel;" that "they were like unto whited sepulchres," and that they "appeared righteous unto men, but within were full of hypocrisy and iniquity." (*Matt. xxiii. 24.*) Our Saviour condemns nothing in the conduct of the Jews but what was manifestly superstitious and absurd; and he permits no worldly labour or care to interrupt our rest on the Sabbath-day, except works of *necessity* and *charity*.

Matt. xii. 7. "I will have mercy and not sacrifice." I will have mercy *rather than* sacrifice. This is a common mode of expression in the Scriptures, one thing is *forbidden* and another *commanded*; when, in fact, the real meaning only is that the *latter* is greatly to be preferred to the *former*.

Matt. xii. 16. "And charged them that they should not make Him known,"—in order to avoid giving any needless provocation.

Matt. xii. 17. "That it might be fulfilled which was spoken by Esaias." That is, "thus was fulfilled."—"The meaning is, not that the prophecy was the cause or reason why the thing was done, but that the thing done was the means or way whereby the prophecy was fulfilled, and shewn to be true." (Bishop Mann.) This remark applies to many other passages where the same expression is used.

Matt. xii. 24. " This fellow doth not cast out devils but by Beelzebub, the prince of the devils." On the contrary, our Saviour proves that He cast them out by the Spirit of God, or, as it is beautifully expressed in St. Luke, by " the finger of God ;" and he compares Satan to a *strong man*, whom it was necessary to *bind*, in order to spoil his goods ; this strong man our Saviour *did* bind, by establishing His superiority over him, by casting out devils from those who were possessed by them, and on all occasions by exercising that supreme authority which neither Satan himself, nor any of his agents, could for a moment withstand.

Matt. xiii. 3. *Parables* are instructive stories, by which our Saviour taught *spiritual* things, by comparing them with *earthly* things.

Matt. xiii. 13. " They seeing, see not ; and hearing, they hear not ;" that is, they overlook what they see, and are inattentive to what they hear. It was by their own obstinacy and inattention and perverseness, and not owing to God, that they continued in sin : they wilfully closed their eyes, that they might not see, and be converted from their evil ways. If any one shall improve that portion of grace which has been given him, by sincere prayer, and by keeping a watchful eye over the deceitfulness of his own heart and the temptations of the world, that measure shall be increased to him, and " he shall have more abundance ;" but if he carelessly neglects it ; if he stifles it by his vices and sins, and disregard of the Gospel of truth, then that portion which was mercifully given shall be withdrawn, and " from him shall be taken even that he hath."

Matt. xiii. 34. " And without a parable spake he not unto them ;" that is, on this particular occasion. Our Saviour's parables relate chiefly to the progress of the Gospel in the world, and to its influence upon the hearts and lives of men. The parable of the sower and of the tares our blessed Saviour has Him-

self explained in this chapter ; that of the grain of mustard-seed implies that the Gospel, by the preaching of the Apostles, should increase to an amazing extent ; that of the leaven signifies that Christianity should imperceptibly and gradually spread itself all over the world. The parables of the treasure hid in the field, and the pearl of great price, imply that nothing in this world can be so valuable to us as salvation, and that we should take the greatest pains to know the religion of Christ, as that which teaches us the way of salvation. The parable of the net also, like that of the tares, was intended to shew us the vast and awful difference that will be made between the good and the bad at the end of the world. Our blessed Saviour concludes this series of parables, by telling his disciples that “ every scribe which is instructed unto the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old.” This passage has been explained by a reference to an Eastern custom of rich men making collections of costly garments ; but I think a more simple explanation may be supplied. A householder has his house furnished with every necessary article of furniture, and to his stock of useful implements he is continually adding *new* ones ; so that whatever he wants for household purposes he can “ *bring forth out of his treasure* ;” so in like manner every teacher who is properly “ instructed unto the kingdom of heaven,” can bring forth proper arguments and precepts from the “ treasure” of the Gospel.

KIRDFORDIENSIS.

(To be continued.)

AN ADDRESS FROM A MINISTER TO
HIS PARISHIONERS.

(Sent by "A Subscriber.")

MY CHRISTIAN BRETHREN,

I HAVE lately discovered with much concern great ignorance amongst my younger Parishioners, with regard to the plainest truths of the Christian religion. This ignorance appears to me to be chiefly the fault of parents. As your minister then, I take this method of exhorting those, to whom it has pleased God to give children, seriously to consider this matter.

"Train up a child," says the wisest man that ever lived, "in the way he should go, and when he is old he will not depart from it." But where parents neglect to give, or to procure any instruction in religious matters for their children, these children will probably prove to be a curse instead of a blessing; and however parents may complain of the undutiful conduct of their sons and daughters towards them, they must remember that, in the first place, they have neglected their own duty, and have chiefly to thank themselves for that unhappy state, which they now *bitterly*, but *too late*, regret.

Let it be remembered that there is *another* world after *this*, and that according to our behaviour *here*, so will be our happiness or misery *hereafter*. Teach not then your children that in this world only they have an interest; but endeavour to instruct them in that knowledge "which maketh wise unto salvation," and which will give them the greatest happiness both in *this world*, and in *the next*.

For this purpose, I earnestly recommend you, first, to bring them up, both by precept and example, to the practice of frequenting the Church

constantly every Sabbath-day, and *when there*, to teach them to attend seriously to the sacred service then performed. Secondly, neglect not to send them to school, which privilege, in this country, is easily and happily attainable to the poor as well as to the rich; and thirdly, in the evenings, at which time you have some leisure, converse with your families on religious subjects; instruct them in those truths which are clear to every capacity, and which are so well explained in the excellent Catechism of our Church; above all, never suffer your children to lay themselves down in their beds at night, or to rise from them in the morning, without praising God for past protection, and praying to Him for future blessings.

In conclusion, I would exhort children to remember that they also have a duty to perform. "Honour thy father and mother," is the command of God, the child therefore that neglects to obey this precept, is guilty not only in the sight of *man*, but of *God*; he cannot expect his days to be happy *on earth*, and unless he repent of so grievous a crime, he can never look forward to enjoy the happiness of *Heaven*.

I hope that these remarks may be received as they are meant, in Christian charity; and that, in some degree, they may conduce to the *present* and *eternal* welfare of my parishioners, is the earnest wish of

YOUR MINISTER.

PSALM XIII.

THIS psalm appears to have been written when David was in a state of deep humiliation; it may also be regarded as applicable to the Church of Christ when under persecution.

Q. Upon whom are we to call for help when there appears no prospect of deliverance, and when all hope seems to fail us?

A. On God, who, if our faith fail not, will, in his own time, and when it best answers the purpose of his Providence, remove the cloud which hides his face from us.

Q. Why does the Psalmist, in the second verse, expostulate so earnestly with God, and complain so feelingly of the sorrows that oppress him, and of the overwhelming power of his enemy?

A. An answer to this question will be best supplied by referring to the parable of the unjust judge, and of the importunate widow, Luke xviii. 2. 7. God answereth not luke-warm prayers; but the effectual fervent prayer of his servants ascend immediately to the throne of grace.

Q. What is meant by the sleep of death, in the third verse?

A. Not so much the death of the body as the death of the soul, by giving way to distrust in God's mercy, and falling into despair.

Q. What enemy is principally intended in the fourth verse?

A. Our spiritual enemy the devil, and his instruments.

Q. What does the fifth verse declare?

A. The great principle by which David conquered; his trust in God's mercy, and mightiness to save him.

Q. How can we best show our gratitude to God for delivering us from the evil we were afraid of, and from all the enemies of our salvation?

A. By the sincerity of our hearts breaking forth into acknowledgments of his unmerited bounty to us, and fatherly care over us.

Q. What may be gathered from this and many other psalms that have a mournful beginning and joyful triumphant ending?

A. The prevailing power of devotion, and the certain return of fervent prayer, sooner or later, calculated to support and revive us in the gloomy seasons of sorrow and temptation, and to induce us to hold fast to the end.

C. K.

Sept. 7, 1830.

PREACH THE GOSPEL.

“AND he said unto them, Go ye into all the world, and preach the Gospel to every creature.”—*Mark xvi. 15.*

Go ye to all the world and preach
The Gospel in my name;
Go to the Heathen's land and teach
The truths for which I came;
But go ye first of all to them,
The lost ones of Jerusalem !

Go, cross the wide and boundless sea,
Where low they bend and pray
To other gods—but not to me,
Poor worshippers of clay.
Direct them to that heavenly throne
Where pray'rs are heard through *me* alone.

Go to those fair and blooming isles
Where infidels adore
The sun, that on the bright earth smiles;
And bid them kneel no more,
Save to that Sun of Righteousness
Who still will deign *their* pray'rs to bless !

Go ye where altars dark are rais'd,
And human blood is spilt;
Where ne'er my name was heard or prais'd;
And tell them that their guilt
Is cancell'd, if they look above,
Believing in a Saviour's love.

Go ye to all the world—baptize
Each creature in my name ;

And tell of that great sacrifice
For which from heaven I came ;
But go ye first and preach to them,
The lost ones of Jerusalem !

EDITH.

CAUTIONS NECESSARY ON READING BOOKS.

To the Editor of the Cottager's Monthly Visitor.

SIR,

I OBSERVE that you seldom take any notice of politics in your "Visitor," and in this I think you judge rightly. Yet we live in very extraordinary times. In many countries of Europe the people are rising up to overthrow the established governments, and the maintenance of true religion seems to claim but little of their regard.

Now though we ought not to go out of our way to discuss business with which we have no concern, and over which we have no control, still we cannot and ought not to shut our eyes to what is going on around us.

Before, and during the first French Revolution, a set of wicked but learned men, falsely calling themselves *Philosophers*, had endeavoured to overthrow all religion, and to encourage universal unbelief. Wherever their doctrines prevailed, dreadful excesses were committed ; and wars followed, and long and continued distress. Many of your readers are too young to remember those awful times ; those who do, will attest the truth of this statement. Within the last twenty years education has spread to a wonderful degree. In this country there are now few who cannot read ; books of all sorts are published in a cheap form, embellished by means of recent improvements in arts, to a degree formerly unknown. There is a general desire of instruction, and, to meet it, a general diffusion of books.

“All is not gold that glitters.” We know that “Satan walketh about like a roaring lion, seeking whom he may devour,” and we are also taught to “resist him, *stedfast* in the faith,” (1 Pet. v. 9.) The enemies of all that which is good, do not now always *openly* teach infidelity, or cry down religion. Those whose education has been at all grounded on religion, would be at once disgusted by such wicked attempts. Instead of philosophers and philosophy, other names are often given, though the danger is still the same, and the object the same. Great talents, given by God for nobler and better purposes, are often prostituted to the service of Satan. Books with titles that lead the unsuspecting reader to expect useful information, and containing it too, are poisoned with bad principles, religious and moral, false interpretations of Scripture, false remarks on History, false opinions on characters and actions, sneers and ridicule and contempt, thrown on serious and even sacred subjects. In works of avowed fiction, a clergyman, perhaps a Roman Catholic one, to make the disguise the greater, is introduced. All men have their failings, and clergymen cannot be supposed to be without them, though their holy profession may fairly be supposed to preserve them from many. Where this is not the case, still it should be remembered *whose authority* they have, and there should be no seeming delight in bringing forward their faults. Invariably almost, in such books, the clergyman’s character is drawn in a ridiculous point of view; and ridicule, doubly dangerous by the talents with which it is employed, is thrown on the zeal, profession, and person of the clergy, and on religion through them. It is endless to attempt to point out the various arts which are practised,—for they change with the passing hour. A few short rules may however tend to shield the good and unsuspecting from the danger which is often concealed in books. In general, let the unlearned consult the clergyman,

or some religious friend, on the religious books they wish to read. If there be no good opportunity of doing this, still there will be little danger of going wrong, if the Bible be our daily companion, and be read with a sincere desire of applying its precepts; let every other book be tried by that standard. If any principles are found which do not agree with those of Scripture, whatever may be the merits of the book in other respects, its knowledge is not *that* which maketh "wise unto salvation." No knowledge is worth acquiring, no amusement is innocent, which weakens, in the smallest degree, our attachment to religion, our earnest and unceasing endeavours for "the one thing needful." Remember, that whatever may be our acquirements on earth, whether of knowledge, or of riches, or of power, *other* foundation can no man lay, than that is laid in Jesus Christ. You Sir, will, I think, agree with me in opinion, that we cannot be too much on our guard against needless changes, and cannot cling too closely to what we know to be good and beneficial, instead of running the risk of encountering great danger without any reasonable expectation of getting any advantage by a change.

I am, Sir,
Your obedient servant,
A PLAIN PERSON.

ON THE LORD'S SUPPER.

Shewing what the end is which we are to have in view when we are told, "This do in remembrance of me."

PART II*.

WHAT it is which our Lord, in these words commands us to do, we have seen in a former number,

* For part I. see the last number, p. 458.

it is to eat bread and drink wine in remembrance of Him. To eat the bread and drink the wine is no difficult task, and it should not be considered a hard matter to do this in remembrance of our Lord and Master.

For what are we to remember respecting him ?

First we should think from what a glorious state He came to visit us. As the Son of God, He was from everlasting ; there never was a time when He was not. He was begotten of the Father before all worlds,—before any thing was created ; and until He came into our world, He dwelt in glory and light too bright for man to look upon. As God He was then a spirit, and it was not until a body was prepared Him, and He was born of a virgin, that He became man, and was made in the likeness of sinful flesh. It was about 1830 years ago that the Son of God became the Son of man, and within a very little while, the “ Son of man ” became a “ man of sorrows.” Jesus speaks of the glory which he had with the Father before the world was made. He says, that, before Abraham was, He was : and St. John says of Him, that He was in the beginning with God, and was God. Accordingly we find Him speaking of the mansions of His Father’s house as of a place well known to Him : He tells us, as if fully acquainted with their nature and future destination, that in heaven the spirits of the just, made perfect, and clothed with their glorified bodies, neither marry nor are given in marriage, but that they are as the angels of God. And of the angels He informs us, that they always behold the face of His Father which is in Heaven. Thus He speaks of these things as one quite familiar with them. He speaks of the heavens as His proper home, of the angels as His obedient servants, of God as His own Father. And this was the state of glory and blessedness which He left for such a world as this, a world of sorrow, and overflowing with iniquity. Yet it was for this very reason,

because it was a world of sin and sorrow, that He came into it, for He came to seek and save that which was lost. Sin had brought forth sorrow; and He descended from on high to be a propitiation for our sins, and to turn our heaviness into joy:—and ought we not to remember Him?—ought we not always to have a *thankful* remembrance of His loving-kindness? ought we not evermore to speak good of His name.

This sacrament, however, was ordained that we might shew forth our Lord's death—that we might remember that His body was broken for us upon the cross, and that His blood was shed for our salvation.

What must the angels have thought when they saw Him in the garden of Gethsemane, or when nailed to the cross, at whose birth they had sung “glory to God in the highest,” upon whom they had waited with their ready and faithful services, and at whose word twelve legions of their unnumbered hosts would instantly have appeared? Those who had beheld His glory and who had worshipped Him in the Heavens above,—those who brought the glad tidings to the shepherds, that to them, and to all the world there was born a Saviour,—what must have been their feelings when they heard the Son of God complaining in the bitterness of His sufferings, “my God, my God, why hast thou forsaken me?” Surely they must have felt how greatly we were loved by Him. They must have magnified the mercy of our gracious Redeemer. They must have seen a fresh proof of the exceeding sinfulness of sin, and another instance of the infinite loving-kindness of their Lord. Hereafter, perhaps, they may tell us what they thought and felt: for they rejoice at our repentance, and will welcome us with holy gladness to the heaven and the happiness which they themselves enjoy.

And what should we think and feel of the love of Christ towards us? Did the innocent suffer for the guilty, the Son of God for the children of men, and this to reconcile us to His Father, to exalt us unto

heaven, and to make us happy throughout eternity? Surely we should not be unmindful of so gracious a benefactor! If there is one thing which we ought never to forget, it is the loving-kindness of Christ.

And does He call upon us to "remember Him?" has He appointed any means for showing forth His death until His coming again? Yes, He has, in a holy Sacrament; this He bids us do "in remembrance of Him;" and who that knows His loving-kindness would refuse thus to remember Him? Remember Him! Oh! why should we forget Him? Why forget the best friend we have? Why be unmindful of Him who is our Saviour, our Advocate, our Judge? May we have hearts always to remember Him. May we by the help of His Spirit be enabled to love Him at all times, and to obey Him in all things: and then we may hope, that, when He comes in His kingdom, He will remember us, and when He again appears, we also shall appear with Him in glory.

J. M.

THE WORLDLY MAN AND THE CHRISTIAN MEETING ON THE JOURNEY OF LIFE.

THE verses on this subject sent by our Correspondent have already appeared in our Number for January last, excepting the following concluding lines:

The worldling paused, and musing stood,
Halting awhile 'twixt ill and good;
Intent he seemed his choice to make,
And the lone pilgrim's path to take.—
"Methinks," he said, "*you* walk secure,
Whilst many fears *my* path obscure.
'Tis Wisdom's voice alone can teach,
Or place such *faith* in human reach,
Father of heaven, direct my ear
Its voice to heed with holy fear!—

Teach me, O Lord, these truths divine,
To Love of Thee my heart incline,
With heav'nly grace direct my way
In error's paths no more to stray.

A. F. N.

ON A PERSONAL APPLICATION OF THE GOSPEL.

It seems, at first sight, difficult to understand why it is that so many people who read their Bible, say their prayers, and go regularly to church, do not appear to be much the better for it, and prove that they may do all this, and more, without being possessed of true religion. A little observation gives the plain reason, which is, that they do not take home to themselves what they read; they do not feel that they *say* they want; they do not really desire what they profess to pray for. Where this is the case, there must be dullness and coldness in religion, for he who is not aware of his faults, and who fears no punishment, can be little affected by the hope of pardon. And have we not reason to fear that this is the case, more or less, with most of us? Do we read the Gospel as if it were written for *ourselves*? do we feel as if Jesus Christ suffered for *us*? If we did, certainly our hearts would be more deeply touched, and our affections more warmly interested—we should be full of sorrow and of thankfulness; and in our prayers we should offer sincere penitence and true praise. But instead of this we are too apt to read our Bible as if it were written for the wide world, *leaving out ourselves*. We imagine that it is our *neighbour* who should be full of sorrow or full of gratitude. In short, we do not bring our minds to think that all the warnings to sinners, all the invitations to repentance, are meant for *us*, and though we acknowledge that our Saviour's death was necessary for our salvation, yet we suppose that great sinners

require it *more* than we do—because we think sin is confined to murder, robbing, getting very drunk, cheating, and such atrocious crimes as these. Herein is the mistake. The Bible, which we read to so little purpose, teaches us, that our best actions are so imperfect as to have sin in them; that even our righteousness is so impure as to be compared to “filthy rags,” and that our very acts of repentance require repenting over again; much more then our faults, which are so offensive to God, that even the least of them, and those hourly committed, require the blood of Christ to atone for them—that *we ourselves* should perish without this atonement, as well as the worst of criminals, that crimes, great and small, are offensive to God, and that *all* sin is deserving of punishment; that He is of too pure eyes to behold iniquity, or to overlook even those faults which we do not think deserve to be called sins.

Let us but open the Bible with this conviction, that we are personally spoken to in it, and that we ourselves require—as much as any of our neighbours—its precepts to guide us, its threats to alarm us, its promises to comfort us;—then we shall no longer read in vain. The very purest amongst us will find cause enough for penitence—and will love much, because he is forgiven much.

S. W.

WHAT IS PRAYER?

PRAYER is the offering up to God of all our desires. Every act of our mind, by which we look towards God, or acknowledge Him, is a prayer. If we are His creatures, preserved and blessed by Him, we ought by grateful thoughts to offer up our homage and praises to Him. If we are under His laws, but have often broken them, we ought humbly to confess this to Him, and to be deeply affected with a

sense of it: and, since He makes offers of pardon to us through Christ, we ought to beg that we may be admitted to share in this. If there are promises of assistances made to us, in order that we may from henceforth live according to the will of God, we ought to beg these with most vehement desire. If all our concerns in this world are under the care of Providence, we ought to commit them to His guidance, to beg a blessing on all we set about, and in every thing to submit our wills to the wise and holy will of God. If we have the hope of an endless happiness set before us, we ought to pray for an admittance into that state, when God shall call us out of this world. And if God has made us parts of His Church and of mankind, and of any Church and nation in particular, or has united us to any persons by any tie or relation, we ought to join in their concerns, so far as to offer them up to God, and to pray for them.

These are the matters of our prayers to God; they do all carry in them so clear a reason to enforce them, that if we have a sense either of God, of ourselves, or of our neighbours; and if we have either a sense of the blessings we receive, of the sins we commit, or of the duties we are obliged to, all these will be so many pressing considerations to engage us to pray seriously and frequently.

(See *Bp. Burnet's Exposition of the Church Catechism.*)

NATURAL HISTORY.

The Mole.

"THE *fool* hath said in his heart, there is no God." Yes, it must be ignorance indeed that can say *that*. There is not an animal or a plant,—not the meanest reptile, or the most despised weed, which does not

shew a plan and a workmanship far beyond what the wisest of men could contrive or execute,—and all, too, is contrived with such wonderful regard to convenience and usefulness, that we behold, in all the works of Providence, goodness as well as power. Look, for instance, at a MOLE; see its wonderful construction, and observe how all is contrived for this little creature's advantage and convenience. The mole lives under ground,—and every part about him is made to suit his situation. He has strong short legs; and feet like little shovels, with sharp nails, to enable him to root in the ground. His figure is cylindrical; that is, rounded like a roller, in order that he may work his way more easily. His nose is sharp and strong, just suited to his work. He has a plush covering, smooth, and close, and polished, so that the earth does not cling to it. "From soils of all kinds the little pioneer comes forth bright and clean. Inhabiting dirt, it is, of all animals, the neatest." It is not blind, as some persons have supposed; in truth, its eyes are wonderfully formed. As it lives under ground, it does not stand in need of a large prominent eye to look about with; and such an eye would soon have been destroyed by its work under ground. The eyes, therefore, are very small indeed; they are sunk deeply in the skull, and almost closed up with a sort of velvet covering, which protects them from any substance which might push against them—the particles of earth cannot get in. This animal occasionally visits the surface of the earth, and just wants sight enough to point out, for its safety and direction, when it is getting near to the light; and its eye is exactly suited to that purpose. The above truths are very beautifully pointed out in Paley's *Natural Theology* *.

The mole is probably of great service to vegetation, by loosening the soil about the roots of plants, though, in doing this, it commits some injury too. The

* P. 297.

author of the "Journal of a Naturalist" observes, "In those wild creatures, that are not immediately applicable to our use or amusement, we are more generally inclined to seek out their bad than their good qualities."

The sense of smelling in the mole must be unusually acute, to enable it to pursue and capture its prey so easily as it does. Its only food, we believe, is worms; and as it follows these through places where neither eyes nor ears would assist it, a fine sense of smelling seems necessary to enable it to catch them; it must feed plentifully, as it is in excellent condition at all seasons of the year. It will penetrate banks of earth after worms, hunt for them in the richest parts of the field, or on the edges of dung-heaps: no sense that we are acquainted with could be so useful to it as that of smell.

Whoever will examine the structure of the body of the mole, will perhaps find no creature more admirably adapted for all the purposes of its life. The very fur on the skin of this animal shews the care that has been bestowed in providing for its necessities and comforts. This fur is particularly fine, yielding in every direction, and offering no resistance to the touch. On this account the mole can, without inconvenience, retreat from danger, by retiring backwards, as it always does when there is peril before it. It does not turn round; the size of its run does not allow of this; but it moves tail forward, until it arrives at some side gallery, along which it then passes with its head foremost, like other animals. If this fur had been strong, as in the rat or the mouse, when it was thus retreating for life, it would have been sadly hindered in two ways; for, first, it would have resisted the motion of the animal backwards; and then, acting as a brush, it would have choked up the galleries, by removing the loose earth from the sides and ceilings of the arched ways; but the softness of the fur prevents both these fatal effects.

The above particulars, with others respecting this curious animal, are pointed out in that very pretty book, the "Journal of a Naturalist."

V.

ON TEA.

To the Editor of the Cottager's Monthly Visitor.

MR. EDITOR,

TEA is certainly one of the Cottager's comforts; and perhaps the enclosed extract will be admitted in the "Visitor," to follow up some excellent remarks on the use of that beverage in your last Number.

Your's &c.

S. P.

That tea is pernicious to health, is disputed by physicians. Quincey commends it as an elegant and wholesome beverage; Chéyne condemns it, as prejudicial to the nervous system; Bishop Burnet, for many years, drank fifteen large cups every morning, and never complained that it did him the least injury. Dr. Johnson was a lover of tea to an excess hardly credible. He described himself as a hardened tea-drinker, who, for many years, diluted his meals with only the infusion of this fascinating plant; whose kettle had scarcely time to cool; who with tea amused the evening, with tea solaced the midnight, and with tea welcomed the morning. If this beverage were generally pernicious, its effects must certainly be evident in China, where all ranks of people freely partake of it; yet so far from being thought hurtful in that country, it is there in high estimation; and the infrequency of inflammatory diseases is ascribed solely to the liberal use of it. It has been justly remarked, that tea is an antidote against intemperance,

and that he who relishes the one seldom runs into the other. Some even maintain, that tea has contributed more to the sobriety of this nation than the severest laws, the most eloquent harangues of Christian orators, or the best treatises on morality. That it may be hurtful to some constitutions, in particular circumstances, its advocates admit; but they contend, that the nervous disorders so often attributed to tea, are rather owing to hereditary diseases, to want of exercise, and to irregularity in food or sleep, than to this pleasant liquid. In a word, weak tea, when drunk too hot, may enervate; and when very strong may be equally pernicious, by affecting the head and stomach. But when it is taken in moderation, and not too warm, with a large addition of milk, it will seldom prove hurtful, but, on the contrary, salutary. After study or fatigue, it is a most refreshing and grateful repast; it quenches thirst, and cheers the spirits, without heating the blood; and the delightful society in which we often partake of it, is no inconsiderable addition to its value; for whatever affords rational pleasure to the mind, will always contribute to bodily health.

(From "*Butter's Arith. Questions.*")

If we have spoken in favour of tea, and have differed from those who have endeavoured to discourage the use of it among the poor, we have done so because we have found that those who are in the habit of drinking tea are generally the most sober, orderly people in the village, and consequently, that they are surrounded with comforts; whilst the ale-drinkers and the spirit-drinkers are so often tempted to go beyond what is good either for their health or their pockets, that they soon get into trouble, and difficulties, and distress, and lose all character and all command of themselves. Our ex-

perience fully confirms the remark made in the above extract, that they who relish tea seldom run into intemperance in the use of strong liquors. We by no means, however, recommend our friends to imitate the example of Bishop Burnet, in drinking fifteen cups; and we also think that Dr. Johnson would have been better, and have complained less of "flatulence," if he had indulged less in his favourite beverage. It is not good to take into the stomach a large quantity of any kind of liquid, though a person who takes no other liquid may be allowed a little more indulgence in tea. Taken in moderation, there is no reason to believe that tea is injurious; and to some constitutions it appears to be particularly wholesome.

V.

THANKSGIVING FOR A GOOD HARVEST.

I.

FOUNTAIN of mercy ! God of love !
How rich thy bounties are !
The changing seasons, as they move,
Proclaim thy constant care.

II.

When in the bosom of the earth
The sower hid the grain,
Thy goodness mark'd its secret birth,
And sent the early rain.

III.

The spring's sweet influence, Lord, was thine,
The plants in beauty grew :
Thou gav'st refulgent suns to shine,
And soft refreshing dew.

IV.

These varied mercies from above
Matur'd the swelling grain ;
A kindly harvest crowns thy love,
And plenty fills the plain.

V.

We own and bless thy gracious sway ;
Thy hand all nature hails :
Seed-time * nor harvest, night nor day,
Summer nor winter, fails.

* Gen. viii. 22.

Sent by J. S——e.

ST. MATTHEW, CHAP. V.

(Continued from page 294.)

Q. UNDER what circumstances are revilings and evil-speakings blest to the objects of them?

A. When they are *false*, and for Christ's sake.

Q. Where are we taught that we must not let our good be evil spoken of?

A. Rom. xiv. 16.

Q. How are we to avoid it?

A. By walking circumspectly, lest we fall even into the appearance of evil.

Q. What are we commanded concerning the appearance of evil?

A. To abstain from it.

Q. How are we to behave under the revilings or false accusations which unavoidably occur?

A. 1 Pet. iv. 19.

Q. Whose example does St. Peter hold out to our imitation?

A. That of our blessed Lord, (1 Pet. iv. 1.)

Q. In what did St. Paul exercise himself?

A. By having always a conscience void of offence toward God and toward man, (Acts xxiv. 16.)

Q. When will all doubtful appearances be made clear?

A. At Christ's second coming to judge the world.

Q. Why were the Apostles to rejoice in persecution?

A. Because great would be their reward in heaven.

Q. Who were persecuted before them?

A. The prophets.

Q. In what chapter of Hebrews do we find a narrative of their sufferings?

A. In the eleventh.

Q. Who are meant by the salt of the earth?

A. The Apostles, and their successors the Clergy.

Q. What is the use of salt?

A. To preserve and cleanse.

Q. If its purifying and cleansing properties be lost, for what is it good?

A. It is thenceforth good for nothing.

Q. What does the Apostle say concerning a little leaven?

A. That it leaveneth the whole lump.

Q. What is it to be a light of the world?

A. To shed an influence on those around.

Q. How were the Apostles to be as lights?

A. By preaching the pure doctrines and precepts of the Gospel.

Q. Who among us may be considered as "a city set on a hill?"

A. All who are placed in situations of authority.

Q. To whom is influence confined?

A. To no rank or condition of life.

Q. Over whom has every individual some influence?

A. Over those immediately about him or connected with him: over all who are within reach of his example.

Q. How is our light to shine before men?

A. In such manner that they, seeing our good works, may glorify God.

Q. How do men's works glorify God?

A. By manifesting the power of Divine grace, through faith in Christ.

Q. Against what principle of action are we warned by St. Paul?

A. Vain glory.

Q. To what Christian virtue is vain-glory opposed?

A. Humility.

Q. Why is *self-glory vain-glory*?

A. Because we are not able of ourselves even to think any thing as of ourselves, but our sufficiency is of God.

Q. What signal punishment of vain-glory is related in the New Testament?

A. That of Herod, (Acts xii. 20—23.)

Q. What did Christ say he was not come to destroy?

A. The law and the prophets.

Q. What did Christ do instead of destroying them?

A. He fulfilled them.

Q. How was the law fulfilled to the utmost tittle?

A. All the types and shadows contained in it had their signification made plain in the person of Christ; and all the predictions were minutely accomplished in his life and death.

Q. In what consisted the religion of the Scribes and Pharisees?

A. In scrupulous attention to outward rites and ceremonies, and neglecting inward religion.

Q. May we neglect the outward services of religion?

A. No; but in addition to the observance of these, we must aim at sincere, spiritual, and universal obedience.

Q. Where do we find the law of old time, "Thou shalt not kill?"

A. Exodus xx.

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Q. How does Christ enlarge the obligation of this commandment?

A. By forbidding us to harbour resentment, or use ill words.

Q. How does Christ warn us against an angry temper?

A. He shews us that the exercise of it will prevent the acceptance of our devotions.

Q. What duty is shewn in the twenty-third verse to be preparatory to approaching God in holy exercises?

A. Self-examination, preparation of heart, forgiveness of injuries.

Q. May an unprepared state of mind be made an excuse for neglecting religious exercises?

A. No; we are to examine ourselves, and to forgive, and then to join in the service of God.

Q. What consideration should lead all men to take care that the sun go not down upon their wrath?

A. The fear lest an opportunity of reconciliation be denied them.

Q. If death come hastily upon us whilst we are in our sins, what will be the consequence?

A. We must expect the doom of impenitent sinners.

M. B. A.

ON THE FREE USE OF SPIRITS.

To the Editor of the Cottager's Monthly Visitor.

MR. EDITOR,

You have often warned your readers, with an especial view to the labouring classes, against the use of ardent spirits. I will mention a circumstance within my own knowledge, which will corroborate what you have said.

A company of labourers, who worked in the same warehouse at a sea-port town, had been accustomed to refresh themselves with malt beverage, until they discovered that, by the use of spirits, they could, at a less price, make themselves what is called *comfortable*,—and, as they say, it did them good; that is, they felt warm at their stomachs. The result, however, was, that two of the stoutest amongst them, in a few months, were carried off by consumptions, and none looked so healthy as they had before appeared.

They who judge of the supposed good effects of spirits by the warmth and momentary energy produced, must constantly increase the quantity, which is, in fact, only increasing the corroding and deadly effects. The coat of the stomach is by degrees destroyed, loss of appetite follows, and then comes an exhausted constitution, evidenced by a pallid, sickly countenance.

It is hoped, now that malt liquor can be obtained at a more reasonable price than formerly, that the labouring classes will resort to a moderate use of their old and wholesome beverage—malt liquor.

W. W.

COMPLAINTS IN THE KNEE.

MANY persons are crippled during the whole of their lives by complaints in the knee, which are often very painful, and generally very difficult to be cured. A friend writes us word, that he has two such cases in his own village; the sufferers are females, who have been in service, but have been obliged to quit their places, in consequence of these diseases rendering them unable to do their work; and we are informed that such cases are exceedingly common. The sufferers have generally been housemaids, and have brought on the injury from which they suffer by kneeling on cold hard floors, for the purpose of scrubbing

and cleaning them. Servants, and all persons, should be very particular not to go down suddenly upon their knees on a hard floor; and some little soft sort of cushion might be easily made for them to kneel upon; or, perhaps, the work might be done by means of a brush with a handle, instead of the usual flat scrubbing-brush. We are not much skilled in such matters; but it is certainly of great importance to endeavour to *prevent* an evil which is afterwards found so very difficult to be *cured*.

V.

A YOUNG MAN IN SEARCH OF A WIFE.

MRS. BROWN gave the following account to a young friend:—

“ My father and mother died when I was a baby; and I and my brother were brought up by my grandmother, a good old woman, who lived in a small house in a little town in England.

“ My grandmother took great pains to make us fear God; and my brother was as pious a young man as any in the whole country. When he became a man he followed the trade of a carpenter, and earned so much money that he, in his turn, supported his old grandmother. When my brother was about twenty-two years of age, he said one day to his grandmother, ‘ Grandmother, I am now in a good way of business, and I have been thinking that I should like to choose a wife; but, as you have been so kind to me, I would not choose one that is not agreeable to you on any account.’

“ ‘ Grandson,’ said the old lady, ‘ I cannot but be pleased at your dutifulness in consulting me upon this matter; but, as I have been blind for some years, and seldom go out, I know very few of the

young women of our town. However, as you ask my opinion, my advice is, don't be in haste, but look about you, and see what families in the town keep the Sabbath well; and choose a wife from those who keep it best.'

" 'Grandmother,' said my brother, 'I fear, if I am to find a wife among those only who keep Sunday well, I shall not have many to choose out of.'

" 'Never mind,' said the old lady, 'you know you only want one wife:' so my brother followed my grandmother's advice, and began to look about him.

" Now the first Sunday after he had held this discourse with my grandmother, we went to church, as usual; and, in the evening, my brother went to look into some of the neighbours' houses, and did not come in, till we had finished our tea. 'Well,' said my grandmother to him, 'and where have you been?'

" My brother answered, 'Grandmother, I have borne your words in my mind, ever since what you said to me about choosing a wife, and I have been to look in upon some of our neighbours, to see how they kept their Sunday.'

" 'Well,' says my grandmother, 'let us hear what kind of folks you have met with.' So my brother took a chair by us, and told us where he had been, and what he had heard, and what he had seen.

" 'First,' said he, 'as I came out of church this afternoon, I stepped into William Rock's house, to see how he and his wife and daughters were spending their Sunday, for they had not been at church. When I opened the door, I heard a very loud noise of people singing and talking; and, going in a little farther, I saw neighbour Rock, his wife, and two daughters, and two young men, whom I had seen once before, sitting over the fire, with their pots and glasses, drinking away; at least the men were, and often taking God's name in vain too. I can't say whether the young women were drinking, for I did not stay to see; but they were laughing very loud.

as if they did not disapprove what was going on. So I turned sharp upon my heel, and was out of the house in a minute; saying to myself, 'Here's no wife here for me.'—The next place I called at was the widow Jones's, who keeps a tea and sugar shop. You know she has a well-looking, smart girl enough, for her daughter. So I went into a little parlour, where Mrs. Jones and her daughter Betty were sitting, and they were very civil, and made me sit down; but I scarcely was upon my chair, when there was a knocking at the shop door, and a woman came in for a pound of tea. 'Oh!' says Mrs. Jones, 'Betty, do go and serve the woman, and see that she gives you good money.' So Betty went, and presently came back; but she was hardly seated in her chair, before there was another knocking, and somebody came for two pounds of white sugar. 'Do run, Betty,' says Mrs. Jones, 'and serve the sugar.' I could not help saying, then, 'Mrs. Jones, do you make it a rule of serving your customers on a Sunday? I thought it was a sin to buy and sell on the Sabbath day.' Mrs. Jones looked a little angry at me, and she said, 'What, I suppose I am to affront all my customers, because I won't weigh a pound of tea on a Sunday; that would never do for a poor widow like me.' So when her daughter came back she told her what I had said; and Betty answered, 'Bless me, young man, you are mighty particular, to be sure.' I did not make her any answer; but soon after bid them good evening, and came out of the house.

" 'Well,' said my grandmother, 'and did you call any where else?'

" 'Yes;' said my brother, 'the next house I stepped into was neighbour Dickson's, the tailor. I found him sitting alone, his two daughters being up stairs. I sat down, and we talked about the weather and the sermon. 'Well,' says Dickson, 'I wish my girls would come down, and we would have some tea.' Here Jenny and Susan came down. 'What

are you about there, dressing all day long? My girls,' added the old man, 'are always dressing, and thinking of fine clothes; and it is all their Sunday's work to dress and undress.' That is a bad way, said I, of spending Sunday. 'Oh! as to that,' said the old man, 'they might do worse. I don't see much harm in that; young girls always love finery.'

" 'By this time Jenny and Susan came down; and, truly, they must have spent half the day in dressing themselves. Their hair was curled in a number of little curls, and they were so bedecked with flowers, frills, ribbons, bows, necklaces, and what not, that I was sure they could have thought of nothing else all the day but bedizening themselves. This won't do,—these fine ladies won't suit my grandmother, thought I; and I was glad when we had done our tea, and I could get away.'

" 'Well,' asked my grandmother, 'and have you been any where else to night?'

" 'No;' said my brother, 'I am come home as I went. I have met with no one family yet who keep the Sabbath holy.'

" 'Well,' said my grandmother, 'you must have patience. There are many pious families, even in this little town, who serve God, and delight in his Sabbaths; and God will, in his good time, provide you a wife out of some of them.'

" The next Sunday, when my brother was coming from church in the evening, he met with one farmer Thomson, a decent kind of looking man, who was going home a little way into the country to drink tea with his family—for he had a wife and many daughters, who bore good characters, and were constant at church,—and he asked my brother to bear him company home, and drink tea with him. My brother was willing to go, because he thought he should have an opportunity of seeing how this family kept the Sabbath; and perhaps, thought he, I may find a wife among the farmer's daughters.—When they got to

the farmer's, the family were all sitting round the fire, in a very clean kitchen. They were just come from church; but the daughters had no finery on, and were very neatly and prettily dressed. My brother was at first much pleased with them, and sat down to his tea quite contented; but before they had sat long, he began to be a little less pleased. 'Wife,' says the farmer, 'we shall kill the pig to-morrow,—see that you get the water hot to scald it.' 'Husband,' says the wife, 'I wish you had told me that sooner, for we have no salt in the house. Molly, (that was her eldest daughter) mind you go to the shop to-morrow, and fetch us a peck.' 'Yes, mother,' says Molly, 'for I shall go at the same time for my bonnet.' 'Oh!' said another of the daughters, 'if you go for the bonnet, fetch me a dozen needles, for I broke the last in stitching father's shirt.' 'Shirt!' says the mother, 'what, is not that shirt finished yet, you idle creature? See that it is finished to-morrow, Kate, or you shan't have the new ribbon which I promised you.' 'Dear mother,' said Kate, 'have not I been knitting brother's stockings all the week? How could I knit and sew too?' 'Sister,' said the brother, 'that last stocking is too little.'

"My brother could not help saying to himself, 'These people might almost as well be killing their pigs, and knitting their stockings, as to be talking and thinking of nothing else all the Sunday.' So my brother came home that Sunday without seeing any body likely to suit him for a wife.

"There was, in our town, a very poor lame widow, who lived by keeping a little shop. She had one daughter; but nobody knew much about them, as they seldom went out, except to church. It happened, as I and my brother were walking by their house, that a smartish-looking woman went up to their door, and knocked. The old widow came and opened it. The smart woman said, 'I want a pound of snuff.' 'I am sorry, Mrs. Williams,' said the

widow, 'but I can't give it you to-day.' 'What, have you got none?' said Mrs. Williams. 'Yes,' said the widow, 'but to-day is Sunday.' 'Sunday!' said Mrs. Williams: 'well, what of that?' 'We must not buy and sell on a Sunday,' replied the widow. 'Oh! very fine, truly,' said Mrs. Williams: 'give me the snuff, and let us hear none of that nonsense.' 'I have made it a rule to myself, for many years, that I will not sell on a Sunday,' said the widow, 'unless it is in case of any person being sick, and wanting any thing out of my shop.'

"Mrs. Williams was very angry, and left the house, and said she would never, as long as she lived, come to her shop again.

"We were so pleased with this poor widow, that we contrived to get acquainted with her; and found that, in all things, she endeavoured to keep the commandments of God. And her daughter was as pious as her mother, and was modest, industrious, and gentle. My brother, the more he saw of her, the better he liked her. So he married her, and brought her home to his house, and she made him a very good wife; and she could not have been more kind to my grandmother if she had been her own child. And God blessed my brother's family; so that he often used to say to my grandmother, 'The best piece of advice you ever gave me, grandmother, was advising me to choose a wife from a family who observed the Sabbath.'"

(Extracted from "Mrs. Sherwood's Stories explanatory of the Church Catechism,"—4th Commandment.)

CHLORURETS*, OR CHLORIDES OF LIME AND SODA.

A MUCH valued correspondent writes thus;—"Don't forget to urge upon your readers the great advantages to be derived from the use of the Chlorides of Lime, for destroying infection in sick rooms, and correcting the unwholesome smells and the bad consequences arising from them. The instructions are to be had at Smith's, the chemists, in the Haymarket, and other places."—We have accordingly procured these instructions, from which we make the following extracts:—

The disinfecting Chlorides of Soda and of Lime owe their discovery to the sagacity of a French chemist (A. G. Labarraque) from whose detailed account of his experiments with these wonderful agents, our knowledge is chiefly derived.

Before this valuable discovery, the manufacture of catgut in France was a very disgusting and dangerous operation, on account of the abundant formation of putrid animal vapour, which was the constant result. In the year 1819, the society for the encouragement of National Industry, at the suggestion of the Council of Health, proposed as a subject for competition, "*The preparing this article of manufacture without putrefaction.*" In 1820, a report was issued from the Council, "*That an apothecary of Paris had succeeded in destroying all the putrescency in the workshops for the manufacture of catgut.*" From this simple circumstance has arisen a discovery which promises to become one of the greatest scientific benefits, viz. a chemical agent, capable not only of destroying the most noisome and disgusting effluvia, but possessing the power of neutralizing the most

* The words Chloruret and Chlorides mean the same thing.

pestilential vapours, and thus (in addition to its bleaching properties) contributing, in various ways, to the health and comfort of our species.

TO PRESERVE MEAT.—All kinds of animal flesh are preserved sweet, even in sultry weather, by occasional sprinkling with the Chlorureted Water; and tainted meat, venison, game, fish, &c. will be rendered sweet, even if much injured, by being well washed in it previous to dressing. For these purposes, a pint of the Chloruret of Soda diluted with twelve pints of water may be used for either sprinkling or washing the article.*

The **SMELL** of **PAINT** is as decidedly removed from houses newly painted, by these agents, as any other disagreeable odour. To effect which, dishes containing a solution of Chloruret of Lime, the strength of half a pint to three gallons, should be placed in every room, and the floors carefully and repeatedly sprinkled.

For the general purposes of **DISINFECTION**, the Chloruret of Soda and the Chloruret of Lime are equally efficacious, excepting that the latter is at least three times the strength of the former.

IN SICK ROOMS, HOSPITALS, &c.—Let the chambers or wards be freely sprinkled, thrice, or oftener, during the day, with a solution of the Chloruret of Lime, the strength of half a pint to three gallons. And all linen taken from the bodies of the infected sick, should be immediately thrown into a vessel containing the same solution, which immediately renders them harmless. All discharges from the patients, even in cases of common sickness, should be received in vessels containing the chlorureted water, by which means the air of the chamber will be preserved perfectly sweet. It will be an additional safeguard to place dishes, containing some

* The Chloride itself is perfectly innocent and wholesome for such purposes.

of this solution, in different parts of the infected room or dwelling.

SHIPS.—The same process should be adopted as for purifying a sick room, and with the same frequency.—The purification of putrid water at sea is highly important, and may be accomplished in the following simple manner. Into sixty gallons of the water, throw of the liquid Chloruret a quantity, not exceeding a tea-cupful, stir it well, and observe the effect. If more be necessary, add it in smaller quantities, until perfectly sweet. Should the taste of the Chloruret predominate, it will be entirely obviated by simple exposure to the air. The bilge water of ships is immediately rendered sweet by the use of the Chloruret.

In **STABLES, FOLDS, or PENS**, in which diseased horses, or other cattle, have been confined, A. G. Labarraque recommends the Chloruret of Soda to be used in preference to that of Lime; to each quart of which, twelve quarts of soft water should be added, and every part of the stable washed twice over, after the manner of painting. It should then undergo the same process with clean water, and be ventilated: thus the disinfection is complete. The use of the Chloruret has been found beneficial in the diseases of cattle generally. Use it on infected stables from farcy, glanders, &c.

In **MANUFACTORIES**, in which animal substances are operated upon, such as tanning, glue making, and tallow melting; in which cases, materials that are decaying, and emit an unwholesome and putrid odour, as well as the workshops, should be freely and repeatedly sprinkled with the weak solution of the Chloruret of Lime.

DRAINS, &c.—Where sewers, urinary reservoirs, privies, or water-closets, emit a bad smell, some of the solution should be occasionally thrown down for their purification, and the rooms adjoining should be sprinkled with it.

MUST FROM CASKS, &c.—To remove Must, or other unpleasant taint, from wine, or beer casks, chlorureted water should be used. Wash and soak the cask or other vessel with it; rinse it afterwards in clean warm water, and it will be rendered perfectly sweet and fit for use.

ABSTRACT FROM THE NEW BEER ACT:

XI. RIOT OR TUMULT.—In case any riot or tumult happen, or be expected to take place, one or more justices shall order the licensed person to close his house at any time: and every such person who shall open his house when ordered to be closed, shall be taken and deemed guilty of an offence against the tenor of the license granted.

XII. Every person thus licensed shall sell beer by the gallon, quart, pint, or half-pint measure, sized according to the standard, or forfeit the illegal measure, and a sum not exceeding forty shillings, together with the costs.

XIII. And every retailer of beer who shall permit drunkenness or disorderly conduct in his house, shall be deemed guilty of disorderly conduct; and every person, so licensed, shall for the first offence forfeit not less than forty shillings, nor more than five pounds, as the justices shall determine; and for the second, not less than five pounds, nor more than ten; and for the third, not less than twenty pounds, nor more than fifty pounds; and if the justices think fit, for the third offence, they shall disqualify the person from selling beer by retail for two years. And if any person mix drugs or pernicious ingredients with any beer sold in his house, or adulterate such beer, he shall forfeit for the first offence, not less than ten pounds, nor more than twenty pounds, as the justices shall determine; and for the second, be adjudged

disqualified from selling beer, or forfeit not less than twenty pounds, nor more than fifty pounds.

XIV. No person shall open his house before four o'clock in the morning, nor after ten in the evening any day; nor between ten and one, or between three and five in the afternoon on Sunday, Good Friday, Christmas-day, or any other public fast-day; and persons so offending shall forfeit forty shillings for every offence: and every separate sale be deemed a separate offence.

ON THE MORAL USES TO BE DRAWN FROM HUSBANDRY.

(*Continued from page 345.*)

“WHY, Sir, what can a man do,” said the farmer, “who has so much business on his hands as I have? If a man be industrious and mind his business, I see not what else he can mind. Neither you nor my landlord would take it well, if I should be behind in my payments; and I hope God does not require more from a man than he can do.”

“Certainly not,” replied the doctor “But you will recollect,” Mr. Hardcastle, “that the Gospel was intended for the use of all mankind; for the poor as well as the rich; for the man of business, as well as the man of leisure. So that you may be assured, as it was *intended* for the use of all mankind, it is *fitted* for the use of all mankind. Pray what part of your duty does business prevent? you can praise God, you can love Him and trust in Him, without any hindrance of business; you can be humble likewise, contented, and sober, without any hindrance of business. In short, religion does not so much require your hands as your heart. It hinders no business, because it may be practised in the midst of business. What do you think of farmer Exton? I fancy nobody’s

grounds are better cropped; nobody's barns better filled; nor any body's cattle and sheep better sold; and yet I believe farmer Exton is as good a Christian as any in the parish. His business and his religion go hand in hand together.

"Aye," said Hardcastle, "they may for any thing I know; but it is not always whining and canting, that makes a good Christian." "That's very true, Mr. Hardcastle," said the Dr., who was hurt at hearing so invidious an expression, and resolved to make the farmer feel it, "but, as I think you have not a just notion of our worthy neighbour, I shall point out some parts of his character, which will shew you that his Christianity does not consist entirely in whining and canting. I do not pretend to enter into his heart, and judge of the sincerity of his religion, I shall only speak of his actions, which are open to every body, and which are the best interpreters of his heart. In the first place, as to his dealings with his chapmen and neighbours, nobody, I believe, ever laid the least blame upon him; his word was his law, his sack never differed from his sample."

Here Hardeastle began to look conscious and to bite his lips.

"Nor did he ever," continued the Doctor, "play any jockey tricks with a broken-winded horse, to make him appear sound for two or three hours, till he could get him disposed of for five times his worth."

"As for that, Sir," said Hardcastle, "I think at a fair"—

"Do you mean," answered the Doctor, turning quickly upon him, "that a man is at more liberty to cheat at a fair, than at his own house? But do not interrupt me, Mr. Hardcastle, it looks as if you were conscious of yourself. I have not mentioned you, I am only defending our honest neighbour, and shewing you there is something more in him than *whining* and *canting*. You have often, I dare say, been in his house; did you ever see a more cheerful and

happy man in his family? Did you ever hear him complain of the wetness of a season, or the dryness of a season, or the badness of a crop? Never, I dare say. He is very industrious and does the best he can himself, the rest he leaves to Providence. It is the misfortune of many people, Mr. Hardcastle, that they do not distinguish between industry and carking; the one is a virtue, the other is a distrust of Providence. Then again, among his servants and labourers, my neighbour Exton is quite a father; and if any one is sick he is as well laid up as if he were a child of the family. It is pleasant to see him and them together at the hay-field or harvest, or any other business; so far is he from swearing or blustering among them, you never hear the least harsh or angry word, all is gentle and mild on his part, and every person anxious to please and do his duty. I could say much more in praise of farmer Exton: but I have said enough to shew you, that there is something more in him than *whining* and *canting*. I think also, he may shew you that a farmer may have even more business than you have (for I believe Mr. Exton's farm is considerably larger than yours), and yet be a good Christian at the same time. Indeed, I think you farmers have more opportunities than any other people, to turn your thoughts to religious subjects.

"I do not see that," said Hardcastle, "I think few people have busier lives."

"That may be," returned the Doctor, "but all your business is such an emblem of religious duty, that one should suppose every man who has read the Scriptures must see it."

"I do not quite understand you, Sir, (said the farmer,) but, if you please, I will call upon you some other day to hear you talk these matters over, when I have more time."

"I shall not keep you long, Mr. Hardcastle" answered the Doctor, "indeed, you have, in part, already answered your own difficulty. Do you re-

member what you said to me about ploughing, sowing, harrowing, fallowing, and cleansing your land? Only apply this to your heart, and you will become as good a *Christian* as you are a *farmer*. I am still desiring you to instruct yourself. It is as necessary to plough and harrow your heart as your land. Turn it over and over. Cleanse it from weeds. Suffer nothing to grow in it that is vicious. Every field has its particular weeds, and to these you are chiefly attentive. In one the couch prevails, in another the thistle. Treat your heart in the same manner. Be attentive to all your bad habits; and to those particularly which are apt to gain most ground on you. Give your soul also, as you do your land, its proper fallow. Spend your Sundays in a pious, religious manner. Encourage in yourself every virtue. Be pious to God, and resigned to his providence in all circumstances. No men are so immediately under the government of heaven as you farmers; none have those constant opportunities which you have of living under a religious dependence. The farmer lives, as it were, immediately on God's providence, who orders the seasons, and gives, or withholds, his rain and sun-shine. Trust therefore in God; and be kind to your neighbour. As God is bountiful to you in increasing your stores, pay him your tribute of praise, by imparting kindly to those in need. Lastly, as you keep your fences in repair to prevent straying and trespassing cattle from entering your grounds, use the same caution in matters of religion. Your mind wants its fences kept in repair, as well as your grounds, lest bad thoughts, and the cares of the world should enter, and eat up all that is good. This kind of religious husbandry, my good friend, will stand you in stead, at the great harvest-home, when all mankind shall be gathered together for trial before God; when he will lay up the wheat in the store-house of heaven; 'and,' in the awful words of Scripture, 'the chaff shall be burnt with unquench-

able fire.'” Here the good doctor ended his discourse, and then taking the farmer by the hand, and looking him full in the face, with a kind, benevolent countenance, said, “ God Almighty bless you, my good friend ; I pray God you may lay these things to heart, and may you be as happy in this world and the next, as I wish you to be.” The solemnity, the earnestness, and the kindness of the Doctor’s manner, together with the close application which had been made to the farmer from his own profession, overpowered him ; and he could get nothing out, but “ good night to you, Sir ; good night to you.”

The Doctor had, soon after this, the satisfaction to find that his conversation with the farmer had a better effect than he feared it would have had. Every one began to take notice, that farmer Hardcastle grew more serious than he used to be ; that he was more mild and gentle ; that he was never heard to swear ; that he came home early, and always sober, every market-day. And the Doctor heard, with great pleasure, that he had sent three guineas to Tom Osborne’s father ; and desired that as soon as the young man could walk, he would come to the farm, where he should receive his wages in full for what little he could do. The farmer would often also, when he met the doctor, take an opportunity of asking him some questions about our Lord’s atonement, and the Sacrament. He began also to see what need he had of the Holy Spirit, that he might both *will* and *do* those things which God commands ; and whenever any scruples arose in his mind, he would come to the doctor for advice, whom he now looked upon as his best friend. The doctor always received him gladly, resolved his scruples, and encouraged all his good resolutions, by his kind and benevolent behaviour. Mr. Hardcastle became very desirous too of Mr. Exton’s company, who was always ready to receive him. With that worthy man he felt secure ; and for a long time he used to go to

market, and return with him. He often, also, spent his evenings at the farmer's house, and soon found more pleasure in his company than in the company of his old cronies, whom he now totally deserted. He looked also into Mr. Exton's library, and bought several books on his recommendation, which he began to find a pleasure in reading. In short, in less than a year he was so changed for the better, that people marvelled; and his whole family became as orderly as himself. He was only a middle-aged man when this conversation took place, and lived many years afterwards in credit with his neighbours; and never was so truly happy before. Instead of that face of care and perplexity which he had hitherto worn, he in time became cheerful and pleasant. He now found that as he could neither make the sun to shine or the rain to fall at his wish, it was better to leave them entirely in the hands of Providence; and he now used to remark, that since he had trusted in God, he not only found himself a happier man than he was before, but he observed also that all his business went on better.

By the late William Gilpin, A. M.

“ WAKE AND GET UP.”

GOOD morn, good morn—see the sweet light breaking
O'er hill and dale to greet thy waking !
The dark grey clouds are flitting away,
And the young sun sheds forth a twilight ray ;
And an halo of bloom is in the skies,
Yet the night of slumber is on thine eyes.
The dew lies fresh on the opening flower,
And sweetly cool is the youthful hour ;
And the birds are twittering their tender song
The bright and weeping boughs among ;
And all seems fresh and with rapture rife,
While wakening into conscious life.
Oh, rouse thee ! rouse thee ! the precious time
Is fleeting fast—and merrily chime

The morning bells; and the beautiful view
 Of the glistening landscape is fading too!
 The glow of the cloud is darkening fast,
 And the sunny mist is almost past;
 And thy lyre is lying all unstrung;
 And thy matin hymn is still unsung;
 And thy lip is mute, and thy knee unbending,
 Nor is yet the sweet prayer to heaven ascending.
 —What, slumbering still! awake, arise!
 Begin thy converse with the skies.
 And turn thy thoughts to that brighter day
 Which knows no evening, and no decay.

(Shortened from "*Bertha's Visit to her Uncle.*")

METHODS OF KEEPING VINEGAR.

It is well known that vinegar, whether made from malt, or sugar, or wine, will not keep long, but in the course of a few weeks, especially in warm weather, grows turbid, and that its surface is covered with a thick slimy substance; during which the vinegar loses all its acidity. There are five methods of preventing this:—

1st. By making the vinegar very strong and sour at first;—but, as few people make their own vinegar, this first method will not be in general use.

2nd. Freeze the vinegar. Then make a hole through the crust of ice, and pour out the liquid part,—this will be strong vinegar;—but here is a good deal of waste.

3d. Keep out air, by always keeping the bottles full, and well corked;—but this is not always easy to be managed, when the vinegar is wanted for use.

4th. Distil the vinegar; but this is troublesome and expensive.

The 5th method is by far the easiest. Boil the vinegar over a strong fire,—let it boil for a quarter of a minute. The vessel should be well tinned. But as there may be objections to tin, or to any sort of metallic vessels, the best method is to pour the vinegar

into bottles, and then put the bottles, without corks, in a kettle full of water on the fire. After the water has boiled for about an hour, the bottles should be taken out of the kettle and corked. The vinegar thus boiled, keeps for several years.

Persons who pickle vegetables, have long been in the habit of boiling their vinegar, and then cooling, and straining it; having found, by experience, that it is thus made to keep good much longer.

MAXIMS FOR HEALTH AND PRUDENCE.

(Chiefly from Dr. Kitchener.)

“ ENOUGH is as good as a feast.” ’Tis better, gentle reader, ’tis better, it is indeed! unless it is better to be surfeited than it is to be satisfied.

If a person’s income is not large, he must ask these two questions before he makes a purchase: 1st. Is this actually wanted? 2nd. Can I do without it?

He who spends more than he *should*,
Shall not have to spend when he *would*.

A penny a day is half-a-crown a month, and thirty shillings a year.

Keep within compass and you shall be sure
To avoid many evils that others endure.

The way to be prosperous is plain. It depends chiefly upon two words *Industry* and *Frugality*.

The man who drinks a quart of beer in a day (at 6d. a quart) will at the years’ end, have spent in this way more than nine pounds. Tom Simmons found this out, and allowed himself his pint, instead of his quart, and put the other three pence in a box:—

at the year's end he found between four and five pounds in his box, and bought himself a new suit of clothes with them.

Men complain of taxes ; but a poor man is seldom hurt by the taxes, if he does not tax himself by his own folly. The best way of escaping the tax on gin is to drink no gin, and in this way a man gets health, and strength, and money too.

PLAIN EATING AND DRINKING BEST.

SOME people think that wine or other strong drinks are necessary for the support of health ; but in truth the simplest things are best for people of all ages, whether in eating or drinking. Food in the stomach is better for not being mixed with drink ; but where a little moistening is wanted, there is nothing better than a small quantity of good water, and children want no other ;—good *ripe* fruit in moderation is far better for them than any strong liquid. Wine and strong drink of any kind may force them forward, like a hot-house plant, for a while, but, like the same plant, they are weakened by it. For a labouring man, a moderate refreshment of wholesome beer will be of use ;—if it is brewed at home, it will be more wholesome and much cheaper. But, speaking of children, the following experiment was tried by an ingenious surgeon. He gave to one of his children a full glass of sherry every day for a week. The child was about five years old, and had never been accustomed to wine. To another child, nearly of the same age, and under similar circumstances, he gave a large orange for the same time. At the end of a week he found a very material difference in the pulse, the heat of the body, &c. of the two children. The first was all wrong, and the second child in excellent health.

He then reversed the experiment. To the first-mentioned child he gave the orange, and to the other the wine. The effects followed as before: the child that had the fruit was well, and the other was not; a striking proof of the destructive effects of vinous liquors on the constitutions of children in full health. How mistaken are those parents who give *wine* to young children! It has as violent an effect upon their tender stomachs as the same quantity of spirits of wine would have on a grown person.—The above anecdote is taken from the Housekeeper's Oracle by Dr. Kitchener.

V.

EXTRACTS FROM THE PUBLIC NEWSPAPERS, &c.

Informers.—Several informers have been very busy of late in laying informations against stage-coach drivers, for carrying more than their proper numbers; and also against bakers and shopkeepers, for using unfair weights, measures, and balances. The name of an "informer" is commonly odious, and therefore few people like to undertake such an office, and it therefore generally falls into the hands of those who care nothing about law and justice, but only wish to gain money for themselves. The office of an informer is, however, a useful one; and it is a great pity that it should fall into such bad hands. The anger against informers comes, however, generally from those who are doing wrong, and are afraid of being informed against. And as to the character of the informer, and those who abuse him, we should be glad to know which is worst, the man who, merely for the sake of getting money, *enforces* the laws, or the man who, from the very same motive, *breaks* them, and at the same time is robbing others of their money, or putting them in danger of their lives? There are, however, some informations laid which are altogether frivolous, where no real harm has been done or intended. The magistrates are very backward in pressing convictions in such cases.

Medico-Botanical Society.—Mr. Houlton produced a bulbous root, which was discovered in the hand of an Egyptian mummy, in which it probably had remained for two thousand years. It germinated on exposure to the atmosphere; when placed in earth it grew with great rapidity.—*Journal Royal Institution.*

Hawkers' Licenses.—We understand that in consequence of a paragraph which appeared in the London and provincial papers some time ago, respecting a bill then pending in Parliament, an impression has gone forth, that the system of licensing hawkers has been entirely done away. Under

this opinion, several hawkers have neglected to take out licenses, and have thereby incurred the penalty of the law, which still remains in full force the same as heretofore. We trust that this paragraph will assist towards rectifying a mistake which is calculated to do very serious injury to those in any way connected with these licenses.—*Manchester Mercury.*

A serious accident befel Grenville Pigot, Esq., M.P., while shooting, on Monday last, with his Grace the Duke of Buckingham, near Stowe. Having cocked both barrels of his gun, and discharged one of them, he incautiously rammed in a fresh charge without securing the other barrel by half cocking it. The impulse given to the gun in loading with stiff wadding, discharged the contents through the right hand and wrist, and so mutilated it as to render immediate amputation of the hand indisputably necessary.—*Reading Mercury.*

Another dreadful accident has occurred, by a child being crushed to death by a stage-coach. The child was left by its parents, and was playing on the road, and was running across just before the wheels, too suddenly for the coachman to be enabled to stop the horses in time. Little children should never be allowed to play in the roads without some one to look after them. Where this cannot be done, they should be at an infant school, where they get play and learning too.

Another child has lately been burned to death by being left alone in a room with a fire in it. The child was too near the fire, and its clothes were presently in flames.—*London Paper.*

Taxes—Every body knows that, if it can be managed, it is desirable to have taxes low. But the expenses of a country and its debts must be paid. In England the taxes are contrived so as to affect the poor but very little. The money that is paid in taxes is mostly spent again in our own country, and keeps many families in employment.

New Police.—There have been some meetings in London lately for the sake of endeavouring to get rid of the present system of guarding the metropolis by the new police constables,—the expense being heavy, and the complainants asserting that they were of no use. A gentleman who was going to act as chairman at one of these meetings, was robbed of £100 a few days before the meeting took place. He applied to one of the new police; and this man, by his activity and prompt measures, succeeded in recovering for the gentleman the whole of his lost treasure. This gentleman candidly confessed that he could not be so ungrateful as to appear at the meeting, where the merits of such men were to be denied. He felt the benefit of them, and his opinion of them was changed. When the fact of such a recovery is observed, the advantage is at once seen. How many robberies are *prevented* by the same means we do not know.—*London Paper.*

NOTICE TO CORRESPONDENTS.

We have received the communications of *A.F.N.*; *S.W.*; *A Constant Reader*; *A plain person*; *C*; *S.L.A.*; *N.H.D.*; *D.W.*; *W.D.L.*; *Kirdfordiensis*; *Clericus*; *F.V.*; *Laicus*; *L.S.R.*; and *M.C.A.*; besides some articles without signatures.

THE

Cottager's Monthly Visitor.

DECEMBER, 1830.

THE POOR MAN'S EXPOSITOR.—No. VI.

Matt. xiv. 1. "Herod the tetrarch." Called *tetrarch* because he inherited a *fourth* part of his father's possessions. This was Herod Antipas, son of Herod the Great. This name (Herod) frequently occurs in the New Testament; and as it is applied to different persons, it may be well to give this short account of them. Herod the Great, the first Jewish king of that name, was the person by whose orders the infants were put to death. (*Matt.* ii. 16.) He left a numerous offspring, though the number was greatly reduced by his own unnatural cruelty in putting many of them to death; such as survived him, and whose names occur in the Sacred Writings, were the following:

1. HEROD ANTIPAS (mentioned above) who caused the Baptist to be beheaded; he is again spoken of, *Luke* xiii. 31, 32; this is also the person before whom our Saviour was accused by the Jews, *Luke* xxiii. 7.

2. ARCHELAUS succeeded his father in Judæa; he had *half* of his father's possessions; this was the person of whom Joseph and Mary were afraid, when they returned from Egypt with the infant Saviour, after Herod's death. *Matt.* ii. 22.

3. PHILIP, the tetrarch of Ituræa and Trachonitis, being the remaining *fourth* part of his father's do-

minions, (*Luke* iii. 1.) He is described by Josephus as an amiable man : he married Salome, the daughter of Herodias.

4. HEROD PHILIP, called Philip only, (*Matt.* xiv. 3.) was another son of Herod the Great, and husband of Herodias ; he was a private person, and is sometimes mistaken for his brother Philip, the tetrarch. These were the only sons of Herod the Great whose names occur in the New Testament ; other branches of this family were the following grand-children of the first Herod.

5. HEROD AGRIPPA ; he was the person who caused St. James to be beheaded (*Acts* xii. 2.) and St. Peter to be imprisoned (*Acts* xii. 4.) ; he was son of Aristobulus, who was strangled by his father, Herod the Great.

6. HEROD, king of Chalcis, brother of Herod Agrippa.

7. HERODIAS, sister of the preceding, whose disgraceful history is connected with the death of the Baptist.

8. AGRIPPA, the younger, was son of Herod Agrippa, and the person before whom St. Paul made his defence, *Acts* xxvi.

9. BERNICE, his sister, mentioned in the same chapter.

10. DRUSILLA, another sister, married to Felix, the Roman Governor, who " trembled " at St. Paul's preaching. *Acts* xxiv. 25.

Matt. xiv. 2. " He is risen from the dead." Herod was of the sect of the Sadducees, and did not believe in the doctrine of the resurrection ; and it was the sudden fear, arising from a guilty conscience, which constrained him to make this declaration.

Matt. xiv. 7. " He promised with an oath." This promise betrayed extreme folly and rashness, but the wickedness of it was in the purpose to which it was perverted. Promises which are contrary to the laws of God, can never be binding upon the con-

sciences of men. "The guilt of such promises," says Dr. Paley, "lies in the *making*, not in the *breaking* of them; and if, in the interval, betwixt the promise and the performance, a man so far recover his reflection, as to repent of his engagements, he ought certainly to break through them."

Matt. xiv. 8. "Being before instructed of her mother;" that is, wrought upon, or instigated by her mother. There is every reason to believe that Salome was an unwilling accomplice in this transaction; and that the dreadful guilt which it involved must, in a great degree, fall to the share of the revengeful Herodias.

Matt. xiv. 15. "The time is now past;" the day is far spent, or the usual time of refreshment (after the heat of the day) is now past.

Matt. xiv. 21. "They that had eaten were about five thousand men." Of those who were partakers of this miracle, the greater part were still living when Matthew and Mark published their accounts of it; and yet, notwithstanding the malicious perseverance with which the Jews watched our Saviour's actions, no one ever contradicted or denied the truth of it; indeed, all the miracles of our blessed Lord were so astonishing, and at the same time so totally free from every appearance of imposition or fraud, that they carried conviction to the minds of those who witnessed them, and compelled them to confess, that of a truth he was the Messiah, the Son of God.

KIRDFORDIENSIS.

(*To be continued.*)

COBBETT'S LETTER TO THE KING.— NICE PICKINGS.

As I was lately passing along the streets of London, I saw a man with a board, on which was written,

A a 2

“Cobbett’s Letter to the King,”—and the man was selling those Letters for a penny a piece. Now, though on a great many points I differ entirely from Mr. Cobbett, yet, as he has written *some* sensible clever things, I thought it would be no very great piece of extravagance if I should indulge my curiosity to see this letter, at the small expense of a penny. I accordingly bought the letter, and found that it was an attempt to shew forth the miseries under which the country laboured, on account of the riches of the great people, and the poverty of the little ones. Now, as I profess myself to be a friend to the poor, I am always glad to gather any scrap of information that may have a chance of doing them good. But, on reading this letter, I could not pick up a single hint that was likely to be of any use to my poor friends, either in town or country. I think the letter could not be written by Cobbett; he knows too well the real state of things to put down so many direct falsehoods as this letter contains. If we wish to be of real use by any thing that we can say, or write, to the people, the first thing needful, is to tell them nothing but what is the real *truth*; and when such a statement is made, if there be any grievance which can be removed, we then know how to set about our work of amendment upon right principles:—but, if any *false* statement is made, there may be great discontent produced, and many dreadful outrages committed, for the sake of removing fancied evils,—and after a great deal of bitter suffering thus produced, and many horrid crimes committed, the poor, if they were to succeed in their attempts to remove what they are told are evils, would find that they had inflicted a very severe injury on *themselves*. I would, on no account, take the part of the rich against the poor:—but this is quite certain, that whoever ruins one rich man, injures at the same time twenty poor ones. I knew a town, near which a rich nobleman had lived for many years.

He left the place; and I can hardly describe the complaints which were uttered, and the real losses which were sustained, by the tradesmen of the place, as well as by servants and day-labourers, and by all the poor and helpless.

I knew a small village, too, where the rich possessor of the hall, with the daily wants of his household, and the improvements of his lands and premises, found employment for nearly all those who could work; he lost his fortune, and the whole parish felt the loss;—this is thirty years ago, the hall is pulled down, and the parish bears every mark of desolation to this day.

Now, though I am sure that it is a great advantage to the poor to have a man living in their parish who can spend money among them by finding them employment, yet I do not mean to approve of idle gentlemen being made rich by the taxes which are levied from others. The letter, called Cobbett's, would persuade us that rich men are made in this manner,—that they receive the taxes, and that the poor pay them. But this is entirely contrary to the fact. By far the greater part of what is raised by taxes goes to pay the interest of what is called the "National Debt,"—money borrowed to defend the country during the time of war. Now the people who have lent their money have certainly a right to be paid the interest of it; this is but common justice; and those are not in general the great nobility and country gentlemen; their property is more commonly in land:—but it is *some* powerful people, some of the middling classes, many single women, many widows, many small families, who spend this interest at home among their neighbours, and whose outgoings altogether enable the butcher and the baker, and other tradesmen and labourers, to live. It is, indeed, a sad thing that there should be wars, which cause so much expense as well as bloodshed; and I sincerely hope we shall have no more of them,—but

it would have been far worse if we had let the enemy overrun our country,—for we should then have been made to feel what real misery was. Some of the taxes do go towards enabling a man of rank to support his station, after he has spent his life in the service of his country, or laboured at home in its cause. - Who would grudge a man this reward after he has fought the battles of his country, in which so many have lost their lives, and he himself perhaps lost his limbs or his health? And if a statesman has past a long life, in all the vexations, and anxieties, and perplexities of public life, labouring all day, and often sitting up all night, amidst the toils of courts of law, or on the business of the state, I declare, so far from grudging this, I would not give up the quiet of my cottage, and the wholesome air of my village, for all the gains that the richest lawyer or statesman ever got from his country. And, after all, the gentry spend their money amongst us, and find a maintenance for us cottagers too. These rewards, however, ought to be given fairly;—they ought to be given to those who have earned them;—but, even if they are not, we poor are not the sufferers,—the money, I say, is spent amongst us; it circulates, it goes round, it goes through many hands, and comes back over and over again into the same hands; and this is what a country wants: we want more people to spend amongst us, and we should all be the richer for it.

But how are the facts as to those statements made in the part of the letter called NICE PICKINGS? I don't know all the cases, but those which I do know, are grievously contrary to the truth. The Marquis of Bute is the first who is mentioned: he and his family are said to receive out of the taxes more than sixty-five thousand a year. Now the fact is, that the Marquis of Bute has a good landed property, and he lives on his estates, and spends his income in a way that does good to numbers within his reach.

He receives not a sixpence from the taxes. He does not want it. And as to his family,—he has no family.

And is this the way that the people of England are to be deceived by those who only study to spread discontent, without first stopping to know the real truth?—Lord Eldon, after having spent a life of business, that may be called perfect slavery, and risen by his labours to the rank of nobility, has, at a very advanced age, on retiring from office, the usual allowance which is considered sufficient to enable a person to support the station to which he has been raised; and this money is not spent out of the country. But the sum which the Earl of Eldon receives is the usual retiring pension of a Lord Chancellor; it is 4,000*l.* a year: and not what the letter states, 50,400*l.* The other statements are about as near to the truth as this. In short, there is so much false statement put down in this penny tract, which, from its cheapness is so widely circulated, that it is grievous to see such an attempt to impose upon the people.

Then, among the NICE PICKINGS, the author of the letter has set down the gains of the Bishops: and the summing up of their emoluments is put in such a way as seems intended to convey an impression which is entirely contrary to the truth.

The Archbishop of Canterbury is said to have 176 livings besides his income;

Bishop of London, 95 livings besides his income;

Bishop of Litchfield, 48 livings besides his income.

And so on through the whole list of Bishops.

Now every body who knows the truth, is well aware that the Bishops have not these livings *at all*. They have the *presentation* to certain livings; they are to appoint the clergyman, but they do not receive a single sixpence out of any living to which they appoint a clergyman.

Some of the Bishoprics are well endowed, and the way in which the possessors spend their incomes is often of very great benefit to the people ;—some of the Bishoprics are very poor ; and then a living is sometimes held at the same time. In the livings of the Church, likewise, there is much difference,—some are rich, some middling, and some very poor : and if indeed all the church property were to be put together, and divided equally among the clergy, their incomes would be as small as any one could reasonably deem sufficient to support a clergy, where an established religion is to be supported at all. If there are great differences in the value of livings, it is the clergy who feel this, and not the people,—as far as their money is concerned. If a Christian government is to provide for Christian worship, this could not be done at a cheaper rate than it is in this country, and it could not be done in a manner less burdensome to the people. In the greater number of places, the generality of the people do not feel it at all. The landlord lets his land for less, because the tenant pays the tithes,—and the landlord is therefore in reality the payer ;—and *he* can hardly be said to suffer, as he bought his land for less in consequence of its being chargeable with tithes ; or, if he inherited his land from his forefathers, he got it from those who chose to give the church a part, and to hand the remainder down to him.—If disturbers could succeed in getting rid of the clergy, they would inflict a serious injury on every parish in this kingdom, even in a worldly sense,—without saying a word of the spiritual good to be derived from a pastor residing in a parish. And I am persuaded that the greater part of the people have sense enough to see this ; and it is lamentable that the ignorant should be imposed upon by such vile trash as is sold for a penny, for the purpose of spreading falsehood, and propagating discontent.

The letter declares that more than two millions a

year is raised by letters received by the post, of which the great people "pay not a farthing." Now every body knows that this is quite contrary to the truth; and so far from this tax on letters being oppressive to the poor, it is quite clear that this sum is raised from quite another class of people. It is cruel and wicked to endeavour to make people fancy they are injured when they would otherwise feel no injury at all. But if they considered the matter aright, they would see what a very wonderful and excellent contrivance the business of the Post-Office is, and how well it must be managed to enable the poorest person in this kingdom to have a letter brought to his door in a few hours, from a friend at a hundred miles distance, for the payment of about ten-pence, when in former days it must have cost a journey to have had such intelligence. The members of the Houses of Lords and Commons have, it is true, the privilege of receiving a certain number of letters every day for nothing,—but their number is trifling, compared with the whole of those among the great who do pay; and the business which, as members of Parliament, they are brought into, often brings them many more letters than they are allowed to receive freely; and when a letter is franked, it is for the benefit of the person who *receives* it, not of him who *sends* it. In fact, the business of the Post-Office is managed in such a way as to be of the most essential service to the country; and every person in the kingdom has reason to be thankful for such an establishment. From what motive can any one attempt to deceive the people on this subject? The letter, however, is full of misrepresentations! What is really wrong in the country, we hope to see corrected. We hope to see a fair examination into abuses, with an honest endeavour to remove them:—but false statements can do no good, and they only shew the ill designs of those who make them.

V.

THE BEE.

THE Bee does not, *because* it was very industrious yesterday, neglect to work *to-day*, and feast on what it has got. No ; it knows the value of time too well, and improves every hour.

The counsel given to us, on this subject, in the Scripture, is " Whatsoever thy hand findeth to do, do it with thy might : for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest." The poor bee labours all the summer that it may in the winter eat the fruit of its industry ; but we rob it of its store ; and too often are the useful, industrious creatures, put to death at the same time, losing all that they have toiled to lay up. With the diligent Christian this never can be the case : for none can break through nor steal the treasure which is reserved for them in heaven ; and death itself is but the entrance to his eternal inheritance.

Let us hope that a bee will never cross the path of our young readers, without awakening a serious thought on the lesson which God has fitted it to teach ; and may we all be found with equal diligence and steadiness, occupying the stations assigned us, by His Almighty wisdom, and everlasting love !

I.

HARK to the busy hum that swells,
And murmurs through the waxen cells ;
The flowers are fragrant, bright the sun,
And now the morning work's begun.

II.

I love the active race to see—
But is there, Lord, no task for me ?
No precious store for me to glean,
While passing through life's morning scene ?

III.

I wish to lay a treasure by,
In cells beyond that beauteous sky ;
To call a glorious rest my own,
Before my King's eternal throne.

IV.

Taught by Thy Spirit, let me know,
Where piety's young blossoms blow ;
From wisdom's hoard the honey win,
And shun the poisoning flowers of sin.

V.

Then yield me, Lord, the helps I need ;
In paths of sweet instruction lead
My feeble steps ;—to me be given,
Thy grace below, Thy joy in Heaven !

*From a little work, called " Tales and Illustrations,"
by Charlotte Elizabeth. Sent by E. M.*

ON THE MERCY OF GOD.

THERE is perhaps no subject upon which a more fatal mistake is made, than that of the mercy of God. The idea which many form of God's mercy is something like that easiness of temper, which, in a man, would indicate rather a want of feeling, or indolence of mind, than true Christian charity. Hence, we find men who have lived without any real regard to religion—except, perhaps, as to its mere formalities, often not even that,—deceiving themselves with the idea that a few prayers for mercy, and some general acknowledgements of sin, are sufficient to appease the wrath of God ; and thus, as they vainly think, they make their *own peace* with Him. Amongst the uninformed poor, on religious subjects, I have found this sad error very common ; and their ignorant neighbours often en-

courage this mistake, by telling them how penitent they are, and that God is so merciful, that they are sure of forgiveness ; while, at the same time, there is no deep contrition of heart, no abhorrence of their sins, no humble reliance upon Christ, and the promises of God through Him. The natural working of conscience, fear of death, and the dread of judgment, have alone brought them to acknowledge their sins. Far be it from me to think lightly of the mercy of God, which is justly said to be the brightest jewel in the Divine crown ; but let us endeavour to obtain just notions of that mercy. All the attributes of God are equal as well as infinite ; His justice, and His mercy, must be equally displayed in the pardon of a sinner ; hence the necessity of such an atonement as that of Christ, the Son of God.—“ If it be possible,” said He, “ let this cup pass from me *.” It strikes me, that this prayer is recorded for the very purpose of impressing upon our minds a view of the awful justice of God. Why was it impossible? Because otherwise mercy would have been displayed at the expense of justice : but when the Son of God became a sin-offering for us, “ then mercy and truth met together, righteousness and peace kissed each other †.” Though, therefore, mercy is freely bestowed to every penitent believer in Christ, it is in such a way as to preserve a sense of the extreme displeasure of a holy God against sin, that we may never think lightly of it, or expect mercy to be obtained in any other way than through the all-prevailing intercession of Jesus Christ, our great High-Priest, and not by the mere exclamations of an alarmed conscience. Moreover, no repentance can be availing, but that which is accompanied with a broken and contrite heart, and a sense of the malignity of sin as committed against God. “ Father, I have sinned against Heaven and before THEE.”

* Matt. xxvi. 39.

† Ps. lxxv. 10.

Let any one read the thirty-eighth Psalm, which is entitled, "a Psalm of David," *to bring to remembrance*, and which was written under the pressure of painful recollection; and he must observe, that, though God shews mercy to the penitent sinner, He maketh him to feel what an evil and bitter thing sin is. The pride and confidence of Hezekiah's heart were forgiven, but he had the painful, humiliating reflection, to the day of his death, that the treasures he so ostentatiously displayed should be carried away, and his sons degraded. I might multiply instances which abound in Scripture, whereby the veil is drawn aside, that we may learn how to judge of the Divine dispensations. In the calamities and trials of life men may often read their sin, and the displeasure of God at it, even though they be forgiven, and their souls spared. We should seek to have a just and right view of the mercy of God. Let no one confound it with the human qualities of good-nature, or easiness of temper. It is, if I may so say, a *holy* compassion; infinite justice and infinite mercy combined; and each sets off the other. It can be extended to us only through the sufferings, obedience, and intercession of Christ, and not for the *value* or *merit* of our prayers and tears, even though these be the offspring of true repentance, and never will be despised. While the door of mercy is opened to every sincere penitent, we are strongly impressed with the truth, that "God is not mocked," and is not to be trifled with, and that the fruit of sin is pain and shame, even in this world. The God of love is nevertheless a holy and a just God. "These things," saith St. John, "write I unto you," (referring to the preceding chapter) "that ye sin not;" here is a caution against the presumption of those who sin against God. "And if any man sin, we have an advocate with the Father, Jesus Christ." This is to guard against despair. These truths, rightly understood, and deeply fixed on the mind,

will induce a holy reverence, and yet a filial love of God ; circumspection, but not bondage. "To work out our salvation with fear and trembling," while and *because* "God worketh in us both to will and to do."

Sp—

ON THE CASE OF DAVID.

YOUR observations on the Fall of David, in your Number for September, reminded me of a person whom I knew in my younger days. He was given to drinking, and when earnestly warned of the consequences, he used to console himself with the case of David, as having been forgiven *greater offences*, and, therefore, affording him a prospect of escape ; thus he deceived himself, and flattered his soul, while he still cleaved to his sin : but the hand of God cut him off in the midst of his fatal mistake ; he dropped down and died in a moment. "God is not mocked." "He that being often reprov'd hardeneth his heart, shall be suddenly cut off, and that without remedy." There is, however, a very important use to be made of the Fall of David, not noticed among your useful observations. The Scriptures equally guard us against presumption and despair, and *that*, both by warnings, promises, and examples. Many a sincere servant of God has been permitted to learn self-knowledge, his entire dependance upon Divine grace, and the need of watchfulness and prayer, by lamentable falls, and declensions of long continuance. Now Satan, of whose devices we are not ignorant, first leads man astray, by deceitful views and impetuous desires, so that they are blind to every thing but the gratification of sin ; and afterwards, when they are awakened to a right sense of their guilt, he urges them to despair ; and perhaps, notwithstanding the gracious promises of the Gos-

pel, they would be tempted rather to apply to themselves the fearful words of the Apostle*, were it not that a merciful God has left upon record examples such as those of David and others. Notwithstanding, the same Scriptures,—these very examples, guard us against any presumptuous use of them, which might lead to carelessness; for though God was pleased to pardon the king of Israel and restore his soul, yet he was made to bear the burden of his sin all his days. According to the Divine threatenings, the sword never departed from his house; his own sons rebelled against him; and his sin seems to have been pointedly visited, by the treatment of his dependents. Thus, while we are taught that it is a bitter thing to sin against God, we are not left to despair, even after grievous falls; even then, we are encouraged to lift up our hearts to the mercy-seat, and to say, “I will look again toward thy holy temple.” On the whole, we see so much of the awful justice, and the tender mercies of God, that we may well adopt the words of Dr. Watts:

Here the whole Deity is shewn,
Nor dares a creature guess,
Which of the glories brightest shine,
The wisdom or the grace.

“Happy is the man that feareth alway, but he that hardeneth his heart shall fall into mischief †.”

Sp—

DESCRIPTION OF BABYLON.

ACCORDING to Herodotus, the walls of this prodigious city formed a square of fifteen miles each way, in which gardens, lawns, and groves were included. They were built of large bricks, cemented together with

* Heb. vi. 4.

† Prov. xxviii. 14.

bitumen, and, he says, were 350 feet high, and 87 feet thick, and protected on the outside by a vast ditch, lined with the same materials. There were 25 gates of solid brass, on each side, and from every gate a street of 150 feet wide crossed the city to the opposite gate. According to his description, the temples, palaces, and hanging gardens were equally wonderful. A branch of the river Euphrates flowed through the city, from north to south. To prevent this great river from overflowing, it was confined by walls or quays of brick; and, while these were building, the course of the river was turned into a basin, 40 miles square, and 35 feet deep, which had been cut for the purpose of receiving it. The wealth, and power, and grandeur of this magnificent city, is strongly expressed in the Scriptures, where it is spoken of as "The lady of kingdoms, given to pleasure, that dwellest carelessly, and sayest in her heart, I am, and there is none beside me."

Of all the immense buildings in Babylon, the traces can now be scarcely distinguished; confused heaps of bricks, extending many miles, and grown over with grass, still exercise the ingenuity of travellers and antiquaries. In this dreary waste, there are, however, three very conspicuous mounds. The principal one, now called the Birs Nimrod, is supposed to be the temple of Belus. Ker Porter says, that in passing this barren tract, his eyes ranged on all sides, for something to point out the remains of this once imperial city; but all was withered and gone, and comparatively level with the horizon, except where the gigantic Birs Nimrod presented itself, "standing in the solitary waste, like the awful figure of prophecy, pointing to the fulfilment of her word." The two other mounds of ruins are supposed to be the citadel and the palace. The former is of an oblong shape, and flat at the summit; and several excavations, which have been made in it by the Turks, when searching for hidden treasures, are now occu-

pied by wild beasts. In his second visit, his party suddenly halted, on seeing several objects moving about the summit, which they at first imagined to be Arabs, but which were soon discovered to be lions. What numerous reflections this sight must have produced ! Those savage animals thus wandering amidst the towers of Babylon, and dwelling within the cavities of her once magnificent palaces, proved how faithfully the prophecies had been fulfilled, which relate to her fall ; and how exactly the words of Isaiah have been verified : " wild beasts of the desert shall lie there, and the houses shall be full of doleful creatures *." Among the fragments, and elevated on a sort of ridge, he found the famous solitary tree, which has escaped the general destruction. It bears the marks of almost as great antiquity in its appearance, as tradition gives it. The Arabs call it *athélé*, but its species was quite unknown to him ; the trunk must have been enormous, and now, though hollow and shattered, it supports very large spreading branches, which are adorned with tendrils resembling heron feathers. These long and delicate tendrils bend towards the ground, like a weeping willow, and while gently waving in the wind, they make a low melancholy sound. The river Euphrates wanders in solitude through this desolate region, its banks are covered with reeds, and now unrestrained by its former stately quays, it annually overflows the country, producing high rank grass, and leaving stagnant pools and swamps among the hollows of the adjacent plain. Thus is fulfilled the prophecy, " I will make thee a possession for the bittern, and pools of water." Upon the whole, though so little remains to point out the several parts of this once stupendous city, there is enough to convince the attentive examiner, that he is on the very spot where the hand of God wrote on the wall the awful and well-known denun-

* Chap. xiii. ver. 21.

ciation against Babylon! How the scene is changed! At that time these broken hills were palaces—these long undulating mounds were streets—and this desolate solitude was filled with the busy subjects of this proud daughter of the East.

From Bertha's Letters to her Uncle.

ADDRESS ON OPENING A NEW SCHOOL AT HACKNEY.

THE Rev. E. Churton, the master, observed, “that among the middle ranks of society was the majority of the readers of the periodical publications and newspapers; and, if their minds were not fortified by a religious education, it was not to be wondered at that they became contaminated by the licentious press of the present day.

“To the lack of a religious education, together with the false philosophical opinions which had been disseminated, might be ascribed the political storm which had arisen upon, and was now raging all over the continent.

“Every newspaper tells us of the dreadful revolutionary scenes passing abroad. Let us thank God that this happy nation has hitherto escaped, and let us each take for our motto,—“For God, our King, and our Country!”

Sent by a Correspondent.

SAGE TEA.

WE are apt to think *that* to be of the most value which is the most difficult to be had. Thus we send to China for tea;—whilst the Chinese, it seems, set a high value upon tea made from our sage, if the following statement be correct :

“An infusion of sage leaves is sometimes used as tea; and the Chinese say they are surprised that Europeans should come to them for tea, when we have sage, which they think far superior. The Dutch have long been in the habit of collecting, not only in Holland, but in the south of France, large quantities of sage leaves, which they dry like tea, and pack in cases for exportation to China, where, for every pound of sage, they receive in exchange four pounds of tea.”

THE STEAM-BOAT.

It was towards the end of last summer, that, after spending some weeks at Havre in France, I determined on going to Paris; and, as I wished to see the country on the banks of the river Seine, instead of travelling in the usual way by land; I took my place on board a steam-boat, that was to start early the next morning with a great number of passengers. On these occasions I always make a point of being in good time, that I may have leisure to count over my baggage, and secure a comfortable seat on the deck. Several other persons had taken the same precaution; and while the captain was arranging his machinery, and preparing to start, we sat together enjoying the beauty of the weather, and amusing ourselves by watching what was going forward.

The rest of the passengers dropped in one by one, and I could not but remark the great difference between those who arrived early and those who came scrambling in late. Instead of happy faces, cheerful voices, and friendly conversation, nothing was to be seen but confusion and bustle,—nothing to be heard but expressions of haste and vexation. One man had forgotten his bag, another had lost his umbrella; a woman hurrying up the ladder, slipped, and nearly

fell into the sea, and I saw a nicely-packed basket of provisions that she had in her hand, actually floating on the salt water. Still our party was not complete,—the captain began to get impatient, and with his speaking trumpet, called out to those on shore that in another moment they would be too late. The bell rang,—three men rushed on board without any baggage at all,—the ladder was pulled up, the wheels set in motion, and the captain, throwing down his trumpet, seemed wholly intent on getting the vessel safe out of the harbour. Just then my attention was caught by a young man who in the greatest distress was running close to the shore, with a bag in one hand and a basket in the other. We were too far off to hear his voice, but he seemed to be calling loudly, and entreating the captain to stop. This was impossible; the captain with his eyes fixed on the machinery, neither saw nor heard him, and the young man stood wringing his hands with every expression of despair. I saw him presently afterwards jump into a little boat, and row hard to overtake us, but it was *too late*; the vessel had left the harbour, and we were soon out of sight as well as hearing.

The fate of this young man furnished me with matter of reflection during the whole of our journey; and I have often thought of it since. The circumstances under which he was left behind, may indeed furnish an awful lesson to us all. We are all bound upon a long voyage, far longer, and far more important than any which can be taken in this world; yet, alas! how few think, in time, of the necessary preparations!—how many defer them to the close of life, till they are overtaken by sickness and warned in some fearful manner to prepare for their approaching end! Then all is confusion, terror, and despair. How many are, after all, *too late*! Let me entreat you my friends, no longer to delay; no longer madly to refuse the offers of salvation! The time may come when you will cry in vain, when amidst the war

of elements, and the overthrow of earth and sky, your voice, however loud in agony, will not be heard. "Seek ye the Lord while he may be found, call upon him while he is nigh." "Behold now is the accepted time, behold now is the day of salvation."

C. D.

THE HAPPY FORESTER.

From a "Translation of German Tales, by a Lady."

THIS forester, whose name was Grunewald, was a very upright man. He feared God and loved his neighbour, and was a faithful servant to his prince. He was much attached to the customs of his ancestors, and of his parents, who were also of the same mind.

In the morning his first business was to begin the day with family prayer; he ended it also in the same manner. "How can we omit," said he, "to begin and end the day in thinking on Him who prolongs the hours of our existence; and who gives us meat and drink, and every good thing? I think it is a sight which must be pleasing to the very angels, when they behold a father and a mother kneeling in the midst of their children, and holding up their hands in prayer and thanksgiving to God. Our heavenly Father will certainly crown these acts of praise with his blessing."

The good forester was never so happy as when surrounded by his family. He would say, "Why should I go abroad for pleasure when I can have it so much better and cheaper at home?" After his day's work, he drank his glass of beer, enjoyed the society of his wife, and related instructive and religious histories to his children. Sometimes, when he had leisure, he would take his harp. "This," said

he, "serves us instead of opera or concert." In his youth he had learnt to blow the bugle horn; but he had been obliged to give it up; and as he was very fond of music, he turned his attention to the harp. His wife knew several beautiful songs and hymns, which the forester would accompany on the harp; and the children had learned some songs suitable to their age, which they warbled together like birds in the wood.

Sunday was always the happiest day in the week to the children; on this day, as their father did not hunt, they spent the whole day with him. "I spend six days," he would say, "continually and indefatigably employed for my master, but the Sabbath is dedicated to the service of a greater Lord. Besides, a day of rest is also very good for me and for my wood-cutters." On Sunday morning, the forester went to church with all his family at Aeschenthal. This was a great joy to the children, particularly in the spring and summer. The way led through woody hills and narrow valleys, which were bounded with rocks and high trees. "Oh! how delightful it is in the wood," would little Anthony exclaim; "how bright the trees look when the sun is shining on them; the wood always appears to me most beautiful on Sunday; the trees seem as if they had a livelier green; the birds on the branches sing more cheerfully; and all things else are silent. One hears no sound of the axe; no shooting; nothing but the bells in the distance. It is all as quiet and peaceful as in the Church."

"The wood," said the forester, "is also a church; it is a solemn temple of the Lord. He, the Almighty, planted these trees like pillars, and caused their branches to form a green arch above. All here, from the moss-grown oak to the daisy at our feet, proclaims his power and his goodness. The whole earth, and all within the limits of the vault of heaven, is a temple of his glory. On this holy day, more

especially, we ought to praise Him, and meditate on his wonderful works. In this temple of his own building, we perceive his immeasurable and incomprehensible greatness and majesty; in our churches, although they are built by the hands of men, He reveals to us his counsels, and the decrees of his will. In a hundred thousand churches and temples, will his name this day be proclaimed to millions of sinners, whose only refuge is in Him who came down from heaven to save those who were lost. Take care, therefore, my children, and be attentive to every word you hear to-day in the church, that you may keep it in your hearts." Such and the like discourses beguiled their way to Aeschenthal. On their return, he spoke upon the sermon; and they were all anxious to make their observations.

On Sunday the forester was always particularly cheerful at dinner. "I seldom enjoy the pleasure of partaking this meal with you during the week," he would say to his wife and children; "I generally eat my dinner in the wood, and, praised be God, I eat it always with an appetite; but on Sundays it tastes better than on other days; not because my wife prepares me a better meal, but because I enjoy it in the midst of my family." He helped the children himself with the most cordial welcome. "Eat children," said he, "and thank God Almighty for his gifts." After dinner he took them again into the wood; pointed out to them the trees, the herbs, and the fruits, and made them acquainted with their manifold uses and beauties. "Thus," would he say, "has God created all, even the most insignificant plant, for the use of man. The forest is a book, in which, on every leaf, you may read of his wisdom and goodness."

When the spring or summer evenings were fine, Mrs. Grunewald laid out the supper on a table under a lime-tree, not far from the house. After

supper they would all sing an evening hymn. The forester played on his harp, and the birds on the trees joined in the harmony.

C. D.

ALLOTMENT OF LAND TO COTTAGERS.

Kensington, Nov. 1, 1830.

MR. EDITOR,

IN a conversation with you a few days ago, I was observing upon the great benefits which appeared to me to arise from making small allotments of land to agricultural labourers, and I illustrated my views by giving you as accurate a statement as I was then able to do of the culture, expense, and returns of a small quantity of land, so employed within my own knowledge during the present year, and you then requested me to put down these facts upon paper, as you conceived they might be of some use, if circulated by means of the *Cottager's Monthly Visitor*. I have great pleasure in complying with your request, from the strong impression which I have always had, that this system, if generally acted upon, would confer very great benefits upon our labouring population, a great good upon the owners and occupiers of land, and, by consequence, a considerable increase of wealth and happiness to the community at large. The Rev. Charles Townsend, of Great Milton, Oxfordshire, this year let about five acres of common field land in the parish of Great Milton, Oxfordshire, in portions of a quarter of an acre, to the heads of about twenty poor families of good character for honesty and industry, at the rent of seven shillings for each portion; the land was composed of a good light loam, well suited either for the growth of corn or potatoes. This description of land is usually let in the parish at from a guinea to

thirty shillings the acre. The rent therefore paid by the poor, was, with reference to the immediate money price, a very fair rent to the landlord. These portions of land were, with few exceptions, planted with potatoes, and the produce upon each of them amounted to thirty sacks; some actually produced forty, but I take thirty as the average; it is in fact rather below it; now the market price of potatoes of the same quality in the neighbourhood was four shillings a sack, which when multiplied by thirty, will give six pounds as the result. I should add, that the vicar of the parish excused the tithes; but even supposing that all vicars might not be able to do thus, and that the rent, the tithes, and a trifle for poors'-rate might amount to one pound, still there is a clear return to the cultivator of five pounds for one pound, or about two shillings a week to a poor man's income. The time and labour of cultivating these portions is in fact very trifling; a day or two, or even a few hours during the dull seasons of the year, occupied in digging, manuring, and planting, a few occasional half-hours after work, for keeping the land clean, and a day or two after harvest for digging and carrying away the produce, is all that is requisite; and what labourer is there, who cannot find so much spare time, without injury, either to his employer or himself? I am glad to add, that the farmers of this parish, for the most part, lent them carts and horses to carry the potatoes home. It is sometimes objected that potatoe culture very much exhausts the land; but, when it is recollected, that *ten acres* will afford great additional comforts to *forty* poor families, the objection may easily be removed, by letting out different lands in succession, so as to prevent a too frequent repetition of the growth of the potatoe. One of the occupiers of these portions, a poor and industrious man, with a large family, who, I fear, before, had lived very hardly, told me how he meant to apply his crop: he had actually thirty-six sacks,

and he meant to dispose of some of them ; and with the proceeds buy two small pigs, to bring them up upon the offal and refuse of his potatoes ; to sell one, when at a proper size, for the purpose of paying his rent, and to eat the other at home ; thus he would be enabled to make up his rent, and to eat his own pork or bacon at a penny or two-pence a pound, (the sweeter from being his own) instead of buying worse at a shop for eight-pence or nine-pence. The labourer is not obliged to grow potatoes on his portion of land. Some grow barley, and some wheat ; but then there is additional expense, labour, and care in the protecting, getting in, and preserving, and finally bringing to market a little crop of grain, and there are hazards and contingencies which render it less valuable, upon the whole, to the labourer ; and thus the potatoe crop was the best for him. I have long been of opinion, that this system of making small allotments of land will do more than any other towards bringing back our peasantry to religious, moral, and independent habits. Many a man who now recklessly squanders away his little earnings at an ale-house, sometimes for want of something better to do, and sometimes as a refuge from his close and crowded home, would with much greater satisfaction devote his leisure hours to the cultivation of his little garden ; his children would early learn habits of industry and a knowledge of that husbandry by which they are afterwards to earn their living : they would and ought to assist in the digging, the weeding, and the manuring of their father's land ; bringing to it all the animal and vegetable manure, which now, perhaps, lies about their house ; and causes diseases, and they would be trained up, so as to become useful and valuable members of society, instead of being a burden to others and to themselves.

Yours faithfully,
C. E.

THE BEST WAY OF KEEPING EGGS.

PUT as many of them into a common cabbage-net as it will hold : dip them in a vessel of boiling water gently, then almost immediately draw them gently out again ; after this, hang them up by a loop in the net. After they have hung up a month, turn the net gently upside down, and hang them up again, in the opposite direction. They should be thus turned once a month or oftener. Eggs kept in lime-water are apt to taste of the lime. Eggs frequently turned round will keep a considerable time, without any other process.

O. D.

EFFECTS OF DRUNKENNESS.

LET us examine the criminal calendar, and see the extent of injury produced by the habit of drinking intoxicating liquors. We shall find the most atrocious murderers, the most adventurous highway robbers, the most subtle and dangerous sharpers, and, indeed, the most desperate offenders against the laws of God and man, urged on in their fatal career by that deluding poison, which destroys all feeling of the difference between right and wrong. And where others have not been so much injured as to call forth the deadly punishment of the law, yet punishment, even in this world, is sure to fall on the devoted drunkard. The trembling hand, the tottering step, the drowsy eye, the wasting strength, and dirty look, are sure signs of the destruction that is about to happen. Then come liver diseases, jaundice, and dropsy. The whole tale is soon over, and ruin is the end of it.

(From Dr. Lardner's Cabinet Cyclopaedia.)

ON SLAVERY.

To the Editor of the Cottager's Monthly Visitor.

MR. EDITOR,

I HAVE been much pleased with the beautiful anecdote of the "Christian Slave," in your Number for October. It is, indeed, most certain that nothing but the spirit of Christ's religion influencing the heart, can produce real kindness towards our fellow-creatures. *Without* this principle, a man may be called free; but he is, in the true sense of the word, a slave,—a slave to his own selfishness:—and *with* this principle, though a slave, he is "the Lord's free man *." There is, however, an expression in your story, which may lead some persons to believe that the *Slave Trade* is still going on in our colonies, though we know that this trade, among Englishmen, has been abolished by law for many years. The expression to which I allude, is the "slave market." Now, till the trade in slaves was abolished, British merchants might send a ship to the coast of Africa, and there buy a cargo of slaves, and carry them from their own country to work in our West-India Islands. But now this is contrary to law, and therefore there is not, properly speaking, any "slave markets," where Englishmen may trade; though the negroes who are already in our West-India Islands, are still in a state of slavery, and are still the property of their masters. Those who now plead the cause of the negroes, do not speak of abolishing the *slave trade*, because that trade is already abolished by law; but their hope is to have a law passed for the *emancipation* of slaves, that is, the giving liberty to those slaves who are already in the West Indies, that they may no longer be considered as the property of their masters, like their horses and their cattle; but that they may work for hire, like our

* 1 Cor. vii. 22.

labourers in England, and have the same liberty to change their master, if they find they can better themselves. That this may be effected must be the wish of every man, who is a true Christian, though it must be owned that there are great difficulties in the way, and that there might be danger in effecting this change *suddenly*. I trust there is an improvement working in the minds of the negroes, by means of education and Christian instruction, and we may hope soon to see the day when they will be able to make a right use of that freedom, which every man of common humanity must wish to see bestowed on every one who bears the form of man. I fear that though the slave *trade* is abolished by *law*, yet that it is still carried on by *unlawful* means, and that there are instances of Englishmen taking advantage of such opportunities as are offered them. And the trade does still go on in other nations, though it is abolished by ours. After, however, the noble example set by this nation of putting an end, by law, to the slave trade, I should be sorry that an impression should be made on any of your readers that a "slave market" exists, under the sanction of the English; though it is true that your story does not say that the island was an English one, and though I fear that slaves are still bought and sold in such a manner as to account for the expression being used in the newspaper from which you took your extract, where I had myself read the account before I saw it in your "Visitor." I sincerely hope and trust the time is not far distant, when the same efforts which have prevented an Englishman from bringing slaves from Africa to the West Indies, may be safely and successfully applied to giving liberty to those who are still in bondage in our colonies. There is something in the very word *slavery* which an Englishman cannot bear to hear.

I am, Sir, yours, &c.

D. E.

B b 3

We have received another letter on the same subject, signed "Clericus," remarking also on the confusion made by some persons between the "slave trade," and the *existence of slavery* in our colonies; expressing a wish also that all our readers should be fully aware, that the slave trade has been abolished by the laws of England, for more than three and twenty years; and that a "slave market" does not exist among the English. The letter of D. E. will render it unnecessary for us to print that of Clericus, especially as there are some parts of his letter on which our opinion differs from his.

ON CONFIRMATION.

A CONSCIENTIOUS churchman naturally expects to receive pleasure, from the sight of many hundred young persons, filling the house of God, and kneeling at his altar—appearing to join in the excellent prayers of the confirmation service, and assenting to that solemn question put to them by the bishop,—whether they will renew their baptismal covenant, and live as the children of God. But I grieve to think, that sometimes, this is not a joyful sight, and *that*, on account of the behaviour of the young persons themselves;—and the ill conduct, I believe to be in many instances owing to the neglect of their parents. Let us then first see wherein they misbehave, and then I will just point out the sources from which such evil principally springs. How often do we see flaunting girls, with bits of ribbon stuck in their hair, or dirty flowers in their caps, and with smart trapesey gowns, giggling, or staring about them, till they come into the very sight of the bishop! and these vain, thoughtless young creatures, solemnly vow to God, that they will keep

the promises made for them in their baptism ; that is, that they will “ give up the pomps and vanities of this wicked world.” Again, we see young lads, who were swearing and quarrelling, and “ speaking foolish jests which are not convenient,” on their way to the Church, come up to the altar, and promise that they will “ give up all the works of the devil, and keep God’s holy will and commandments all the days of their life.” Young men and women too, who just before may have been talking loosely, and behaving in a very unseemly way, dare to vow “ in the presence of God, and the congregation,” that they will “ renounce all the sinful lusts of the flesh.” Now such things should not be ! They appear very awful and sad to a thoughtful Christian ; for he knows that even “ for every idle word that men shall speak,” and how much more, for *solemn* sins, they shall “ give account in the day of judgment.” For, says our blessed Saviour, “ by thy *words* thou shalt be justified, and by thy *words* thou shalt be condemned.” I have seen but too much of this behaviour, even in a parish where the pastor of the flock does *his* part, but where the parents, I fear, neglect *theirs*. The minister assembles the young people in the Church two evenings in the week, to be catechized and lectured, and he also introduces two lectures on our admirable catechism into the morning and evening service on Sundays :—and why, let me ask, does he reap but little fruit from his “ labours of love ?” I believe chiefly, because the parents do not do all in their power to assist him. If they will allow, and even encourage, their daughters to spend their little earnings in finery, and then permit them to walk out, at all hours, and with any companions they please, how can we expect them to be steady, and modest, and sober-minded ; or how can we expect the occasional exhortations of their minister to have much effect upon them ? When boys are allowed to use bad words and fight, without any check from their pa-

rents; or if they do speak, merely saying, "I wish you'd be quiet, hold your noisy tongues," and then letting them go on, just the same; how can we suppose, I say, that they will obey their minister, while in the habit of disobeying their own parents? If children do not mind when they are spoken to, it is the duty of parents to *make* them obey. Parents should seriously consider, that they will be answerable to God for the neglect of this duty, and that the eternal welfare of their children may depend on it. If as children, they are not accustomed to obey their fathers and mothers; when they are come to years of discretion, as it is called, i. e. to be quite their own masters, it is not likely that they will choose to obey God. "It is good for a man that he bear the yoke in his youth:" generally speaking, he will then, in some measure, be prepared to take up the yoke of Christ, and to find it easy. But "the commandments of God, though not grievous" in *themselves*, are *felt* to be so, when a man has never been accustomed to keep any, or to obey any body. Again, if parents made it a rule always to do what they say they will do, whether it be a promise or a threat, and if they made their children keep their word, or punished them when they broke it, surely young people would not then dare so solemnly to promise God that they will believe in, and obey Him, while they never intend to do so.

Some parents let their children go to be confirmed because it will be a sort of holiday for them, or, because it is customary. Now such persons should remember a very striking text in the fifth chapter of Ecclesiastes, 4th and 5th verses, and should teach it to their children: "When thou vowest a vow unto God, defer not to pay it, for he hath no pleasure in fools: *pay* that which thou hast vowed." "Better is it that thou shouldest not vow, than that thou shouldest vow and not pay." In confirmation, we vow faith and obedience: these then we are bound to pay.

And though we have nothing, and are sufficient for nothing, of ourselves, yet if we ask it of God, he will give us the power to believe and to obey, and thus enable us to "*pay that which we have vowed.*"

F. V.

CLOTHING SOCIETIES, WINTER CLUBS, &c.

(*To the Editor of the Cottager's Monthly Visitor.*)

SIR,

As more enduring good than even the alleviation of temporal wants is likely to result from Clothing Societies, Winter Clubs, and other like institutions; and some persons may feel a degree of discouragement from the letter of *A. Z.* in your No. for September, I send the following account of what has occurred under my own observation, as a sort of counterpoise. I do not mean to assert that there will be no disappointment in benevolent exertions of this kind; it is to be expected, and may be regarded as a trial of our perseverance in well-doing, and of our trust in Him who alone giveth the increase; but I firmly believe that all such institutions, *steadily persevered in*, will, under the divine blessing, be productive of good, and tend to reanimate the moral feeling of our labouring poor.

When I first came to the parish, a sum of money used to be expended annually in articles of clothing, as presents to the poor. The office of almoner was a most ungrateful one. The present was claimed as a *right*, not regarded as a *free gift*; those who received nothing at the annual distribution (though they had received something the preceding year), complained of being overlooked, and treated

disrespectfully, while those who received presents were often dissatisfied that they had not obtained more. Under these circumstances, as the custom gave rise to envy and many an evil word, instead of thankfulness and gratitude, I recommended its discontinuance, and, in its place, instituted a Clothing Society under the following regulations.

I. Subscribers to be of the condition of labourers.

II. Subscribers to contribute two-pence per week, to be paid in by the husband or wife (except in case of sickness, when it may be sent by another person) at the rectory, on a fixed evening.

III. Three-pence or 25 per cent. to be allowed on every shilling so subscribed, as an encouragement to frugality.

IV. The whole amount subscribed, together with the per centage, to be laid out at Christmas, in the purchase of clothing, shirting, &c.; the article or articles to be chosen by the subscribers.

N.B. The subscribers to give in a list of what they want the beginning of December, and receive them at the parsonage on an appointed day in Christmas week.

The Society was established in 1824, and then numbered only six subscribers; in 1825, there were thirteen; in 1826, fifteen; in 1827, twenty-three; in 1828, twenty-five; in 1829, thirty-two subscribers. It has thus gone on increasing: and considering the population and other circumstances, has perhaps nearly attained its limits. But what I am most concerned to state is, that it gives general satisfaction, and many of the mothers declare, that "they were never able to keep things so tight before."

It may be as well to mention that there is a society under similar regulations, for the children who attend the Sunday-school. We have also begun to sell coals at a cheap rate during the three winter months, and are desirous, by such assistance, to give encouragement to those who, in the true Christian spirit,

are willing to do their best in providing "for those of their own house."

In age, sickness, and infirmity, relief must be afforded without reference to conduct; but in other cases much good might result, were the poor taught to feel, that, as members of a Christian community, their claim to assistance is in proportion to the Christian spirit by which their lives are regulated.

With best wishes for the continued success of your excellent little publication, I remain,

Your obedient servant,

W. P. L.

Aston, Oct. 6, 1830.

SWARTZ, THE INDIAN MISSIONARY.

THIS exemplary missionary, during a period of fifty years, in humble imitation of his divine Master, "went about doing good." The poor and the injured looked up to him as an unfailing friend and advocate. The great and powerful concurred in yielding him the highest homage ever paid in India to European virtue. During the bloody and vindictive war in the Carnatic, the late sultan, Hyder Ally, sent orders to his officers to permit the venerable father Swartz to pass unmolested, and to shew him respect and kindness. The late Rajah of Tanjore, when on his death-bed, entrusted his adopted son, Sarabojee, (the present Rajah) to his care. He made his house an asylum for orphans, and spent the last twenty years of his life in the religious education of children, particularly those of indigent parents, whom he gratuitously maintained and instructed.

The following extract taken from Archdeacon Robinson's *Last Days of Bishop Heber*, shows the affectionate gratitude with which the Rajah cherishes the memory of this excellent man.

“ After dinner, the Bishop walked over the premises of the mission, visited Swartz’s chapel, hallowed by the grave of the apostolic man, and copied the inscription on the stone which covers it, interesting as being the composition of the Rajah himself, and certainly the only specimen of English verse ever attempted by a Prince of India. He was particularly pleased with the natural simplicity of expression in the last lines.

Sacred to the memory
of the
REVEREND CHRISTIAN FREDERIC SWARTZ,
Missionary to the Honourable Society
FOR PROMOTING CHRISTIAN KNOWLEDGE
in London,
who departed this life,
on the 13th of February, 1798,
aged 71 years and 4 months.

Firm wast thou, humble and wise,
Honest, pure, free from disguise ;
Father of orphans, the widows’ support,
Comfort in sorrow of every sort.
To the benighted dispenser of light,
Doing and pointing to that which is right ;
Blessing to princes, to people, to me :
May I, my father, be worthy of thee !
Wishes and prayeth thy Sarabojee.

ILLUSTRATIONS OF SCRIPTURE.

“ **THEY** are like the deaf adder that stoppeth her ear ; which will not hearken to the voice of charmers, charming never so wisely.” *Psa. lviii. 4, 5.*

The charmer is mentioned among persons who exercised forbidden arts, *Deut. xviii. 11.* The power which such persons had over serpents, though pro-

bably ascribed by *them* to the agency of invisible beings, might be the natural effect of the music which they used. Bochart quotes several ancient authors who mention this effect.

The following passage is from Sir H. Blunt's Voyage into the Levant :—" Many rarities of living creatures I saw in Grand Cairo ; but the most ingenious was a nest of four-legged serpents, of two feet long, black and ugly, kept by a Frenchman, who, when he came to handle them, would not endure him, but ran and hid in their hole : then would he take his cittern and play upon it : they, hearing his music, came all crawling to his feet, and began to climb up him, till he gave over playing ; then away they ran. The deaf adder may either be a serpent of a species naturally deaf, or one deaf by accident : in either case, she may be said, in the language of poetry, to stop her ear, from her being proof to all the efforts of the charmer."

(*Merrick's Annotations.*)

REFORM.

To the Editor of the Cottager's Monthly Visitor.

SIR,

I AM told there is going to be a reform, and I am very glad to hear it. His Majesty has got a new set of ministers, who, they say, are to give us a " Reform ;" and I am told that the old ones went out, chiefly because they were not so ready to give us such a " Reform" as we could wish. I am a simple man, Sir, and don't understand these matters ; but, as far as I could see, *those* gentlemen tried what they could to manage things right, and I have not the least doubt but *these* gentlemen will do the same. But,

poor gentlemen ! how can *they* reform us, if we will not try to reform *ourselves* ?

I am a very old labourer ; but I never found that parliament matters signified much to me. What was it to me who was out or who was in ? I know the laws of this country are such as can never hurt an honest man, but are such as will protect him. When I was young, if I was industrious, and sober, and saving, I always did *well*. Once, for a whole twelve-month, I broke out, and got to drinking, and into debt, and into quarrelling ; and I was told that the government was a bad one, and that we must have a " Reform," and so I believed all this for a while ; but then I asked myself whether the government could hinder me from getting drunk, and getting into trouble ?—no, says I, *that* " Reform" must begin at home. I soon then shook off that foolish notion that government could help me, if I would not try to help myself. I then left off drinking—I gave up idle company—I took care of what I earned—I listened to nobody who told me about the government wronging me ; for I saw plainly enough that I had been wronging myself, and that the reform must be with myself, or that government could do but little for me. I don't understand these matters, but what there is wrong in the government, I hope will be set to rights. But, I know, that there must be a *reform* of ourselves. The old saying is a right one, " let every one reform one." He who fears God, and serves Him, will most certainly be kept free from those troubles which ungodly people make for themselves ; and in the midst of those troubles which there will ever be in the world, he will be supported by the power of God, and preserved by His blessing. May God keep us from sinning against Him, and may He give us that renewal of the heart, *that reform* which alone can lead us to happiness and to safety.

(*From an Old Labourer.*)

THE GOOD HOUSE AND THE BAD ONE.

The following is taken chiefly from a Kentish hand-bill sent to us by a Correspondent :—

THOMAS SMITH and John Wilson were neighbours, living in the same village. Thomas's house was an indifferent one, and wanted mending; and he very properly set about repairing and improving it, and rectifying its principal faults. Now, in this, Thomas acted like a wise man; but his neighbour John, whose house was a good one, was silly enough to think he also would alter his house; and accordingly began pulling down and undermining, till at last he brought it all about his ears; and so was left without any house at all.

Now compare Thomas's case with France; and you will perceive, that, in that country, there was reason to wish for improvements; and the French tried to make their constitution like ours, which they justly considered to be good.

We have security and freedom, and the protection of the laws, like a good house over our head; and where any thing, from length of time, has been getting wrong, it will be mended quietly by better workmen than we are. We should be fools, indeed, to deal with a good house so roughly as to pull it down, and to bury ourselves in the ruins.

The times are hard, no doubt; but I believe it will generally be found that those who are the most sober, honest, and industrious, are the least distressed; and that among those who are now suffering want, are many whom I am sorry to be obliged to say have been in the habit of spending their earnings in public houses, and leaving their poor families at home starving. They deserve no help in time of need who make such a bad use of money when they have it.

Let all then who have hitherto frequented such places, resolve to do so no more, for it will only lead them into mischief and bad company. And let them take in good part these friendly hints, from one who is their sincere well wisher.

A Man of Kent.

CHLORIDES OF LIME, &c.

To the Editor of the Cottager's Monthly Visitor.

MR. EDITOR,

HAVING observed, in your last number, a paper on the subject of Chloruret of Lime, and fully concurring in your opinion as to the very beneficial effects resulting from the use of it, I think it may be acceptable to your readers to have a receipt by which they are enabled to make, for the trifling sum of one shilling, several gallons of a liquid usually sold at the chemists at four shillings per quart.

Take two table-spoonfuls of the powder of chloride of lime, sold at Apothecaries' Hall at one shilling per pound, put it into one quart of cold water, occasionally shaking it until it is dissolved; and keep it tightly corked.

One wine-glass full of this liquid, in three quarts of cold water, makes a solution fit for use. Be careful not to inhale* the powder whilst mixing it, or to let the undiluted† liquid touch any of your linen; but if it should, immediately plunge the linen into cold water, to prevent its being burnt.

R. E. F.

November 10.

* To inhale, is to draw in with your breath.

† Undiluted, unmixed; that is, in its strong state.

SELECTIONS FROM DIFFERENT AUTHORS.

How do they misunderstand religion, who are afraid lest being too religious should hurt their comforts, and lessen their enjoyments !

True religion, vitally received into the heart, lessens nothing but our cares, perplexities, anxieties, and fears. It bids us "cast all our cares upon God, who careth for us," and to trust in Him who hath promised never to leave us nor forsake us. It bids us, according to our station, to attend to the duty of every day in its day : and while we employ every prudent precaution, to take no anxious thought for the morrow. It teaches us to regard the Almighty as our friend, and father ; our constant protector against every danger, our support under every trial and temptation ; our counsellor, to whom we are always to repair in every trouble ; and our help in every struggle. This is religion.—*Scott's Letters to his Sisters.*

It is a thousand times easier for a fly to understand the affairs of men, than for a man, in his natural state, to apprehend the things of God.—*Beveridge.*
Sent by A. Y.

EXTRACTS FROM THE PUBLIC NEWSPAPERS.

A Coroner's Inquest was lately held on the body of a man named John Robbins of Cork Street, who suddenly fell down dead. The following verdict was returned.—Died of suffocation, in consequence of excessive drinking.—*Globe.*

John Powell, of King Street, Soho, was charged with assaulting a parish-constable in the discharge of his duty, and seizing the constable's staff. The defendant was sentenced to pay a fine of 3*l.* to the king, and, in default of payment, he was committed for one month to the House of Correction.—*Globe.*

Shocking Accident.—A poor woman, occupying a hut in one of the passages in Mill-street, Abergavenny, was burnt to death on Saturday by, it is supposed, the accidental taking fire of some shavings which she usually kept in a corner of her room.—*Hereford Journal.*

The value of true religion.—Stephen Karkeet, 25 years of age, whilst employed under-ground in a mine, in the parish of Newlyn, was, awful to relate, buried alive, by the falling together of the sides of the shaft in which he was, at the depth of five fathoms from the surface. The first person who arrived at the spot was a man named George Trevarrow, who called to know if any living being was beneath, when Karkeet answered in a firm voice, "I know all earthly power can avail me nothing, I feel the cold hand of death upon me, if there is any hope of my being extricated from this untimely grave, tell me, and if not, tell me." Trevarrow at once informed him that there was not a shadow of hope left him, as upwards of four tons of rubbish had fallen around him, and that suffocation must inevitably take place before any human aid could afford him relief; on hearing which, Karkeet exclaimed, "all's well, it is the Lord, let him do what seemeth him good. Tell my dear father and mother not to be sorry as those without hope for me, 'tis now only that I am happy, 'tis now I feel the advantage of a religious life, now I feel the Lord is my strong hold, and now I feel I am going to Heaven;" here his voice failed him—he never spoke again.—*Falmouth Packet.*

Encouragement to the Industrious Poor.—We have before us an address, in the shape of a hand-bill, from C. K. Tunnard, Esq., to the poor and industrious inhabitants of the parishes of Frampton and Kirkton, in which, after alluding to the distress that frequently exists, in those families who have no gardens wherein to grow potatoes, &c., he kindly offers a rood of land to each labourer who can bring a good character from a farmer, on condition of his giving him six days' work in the year, unless he prefers making a money payment of rent.—*London Paper.*

NOTICE TO CORRESPONDENTS.

WE have received the communications of *A.F.N.*; *M.P.H.*; *C.S.R.*; *B.*; *R.E.F.*; *J.C.W.*; *J.S.*; *A Constant Reader*; *A.B.*; *E.F.L.*; and *S.H.* *S.L.A.*; *D.W.* and others, in our next number.

We beg to return our best thanks for the very kind assistance with which our valuable correspondents have supplied us during the past year; and we regret that we have been obliged to pass over, or at least to postpone, many useful articles, for no other reason but want of room.

Several communications on the distressing subject of the fires, and destruction of machinery in the disturbed districts, have reached us, but we are very unwilling to enter upon this subject, especially as we feel confident that those who could be guilty of these crimes would pay no attention to any thing that we could say. Those among the poor who are thus making war upon property, will find in the end that they have inflicted the greatest injury on themselves. We sincerely wish they were all in full employment, earning an honest and sufficient maintenance. The present feeling is wholly contrary to that which belongs to a *Christian*; and nothing can possibly justify the crimes we read of. May God, in His great mercy, lead us all, high and low, rich and poor, to the knowledge of HIM, and to a desire of regulating our whole conduct according to His heavenly will.

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